

The Leader

"The one Idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

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News of the Week.

CEASELESS as the movements of the ground under the rain of fire, as Dante saw them, is the stir of the Church in the conflict of conscience and usage. The Church dignitaries have evidently taken alarm at the extent and unmanageable pertinacity of the agitation. The Archbishop of Canterbury endeavours to compromise and conciliate; the Bishop of London tries to hush up; even the Bishop of Exeter manifests annoyance at the continuance of the stir. He has let it be understood that he shall not persevere in resisting the decision of the Judicial Committee in the Gorham case. But while the most ardent dignitaries of the Church show this disposition to allay the dangerous storm, less elevated persons still acknowledge the impulse of conscience. Mr. Maskell does so almost to a contumacious extent. The correspondence in which he importunes, first one Prelate and then another, for some guidance in determining what are the doctrines of the Church of England, shows the extremity to which conscientious priests of that Church are driven. Mr. Maskell is a veritable "enfant terrible": with the frightful candour of childhood, he pushes home his questions to the last extremity; and is simple enough to declare, by way of finish, that his Archbishop and Bishop have left him no doctrine whatever to teach except that of "the ever blessed Trinity." We cannot improve upon Mr. Maskell's interpretation of the correspondence; that is precisely what it amounts to. It seems to have become a question whether the Church can retain its defined doctrines at the same time with its defined property; and its Prelates manifest a marvellous alacrity in choosing the alternative of giving up the defined doctrine. It may be said that henceforward, according to the description of these dignitaries, the Church of England has no distinctive doctrine, except the doctrine that the property which it holds is its own and must not be given up.

With this doctrinal debility appear some other signs of weakness, not new, but very untimely; such as the declaration in Parliament in the committee on Mr. Frewen's Pluralities Bill, that pluralities are an abuse which cannot be given up; and the scandalous attempt of Archbishop Sumner to preserve for his own son the reversion of an immense condemned sinecure.

The agitation of the Church is of a destructive nature, because the Church will not assume any organic action, submitting rather to the accidents which are crumbling it to pieces. Sincere friends of the institution already begin to think that it belongs to the past.

The opposite and contemporaneous agitation belongs to the future—the Public School movement; which has not in any respect lost strength or hopefulness because it has been misconceived by

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the officials. The meeting at Bradford alone would suffice to prove as much. That populous Yorkshire town must now be added to the list of the great manufacturing boroughs which have declared in favour of the Public School system, thus keeping up the chain of adhesions unbroken by the official repudiation. In fact, the leaders of the school movement understand the future in regard to their plan far better than the statesmen at the centre of affairs. The suggestion thrown out by Mr. W. E. Forster deserves prompt consideration by the promoters of that system: with the emphatic adhesion of so many towns there can be little doubt that a simultaneous demonstration on behalf of the movement would be accorded to the first invitation; and even now there is time, before the Whitsun holidays, to make the needful arrangements; the more so, as the promoters of the system want neither for zeal nor tact.

We have already alluded to some of the proceedings in Parliament. The Legislature being determined to keep a secondary place in the political action of the day, nothing of first-rate importance has been achieved this week. The pretended reconstruction of the Ecclesiastical Commission leaves the commission substantially what it was before—an open commission of bishops to arrange the funds of the Church according to their own fancy, so far as that can be done without perilous scandal. Mr. Henley's motion to reduce public salaries was a mere spiteful Protectionist retaliation on the Liberals—an attempt to make official subordinates feel that their chiefs in office have drawn upon them many losses as the consequence of free trade—an attempt to enlist the official subordinates on the side of Protection by rendering their Free-trade superiors odious in the pocket aspect. Sir Charles Wood's plan for reorganizing the savings banks will be a great improvement: it supplies a national guarantee for what is really a national institution. It has one serious defect—it does not reimburse those who have lost by the frauds committed under the implied control of Government.

The rest of the week's news is multifarious, the capital being especially noted for its various activity. The spring exhibitions and the spring fashions draw crowds of carriages into the western streets. The Philanthropic Society reports its correctional farm to be flourishing; its boys to be reforming. The Zoological Society proclaims great accessions to its animal community. A long list of murders is led off by the strange and mysterious crime in the Wandsworth-road. Exeter-hall is crowded with May Meetings. The Horticultural Society blazes upon the world with the floral beauty of its first display for the season.

Into this busy world of England arrive some thousand babies a day; one of the thousand, on Wednesday, was Queen Victoria's seventh, a Prince, deposited, the court historian says, in the most splendid cradle of the family.

Foreign news is scanty this week; by far the most important is that from France of the election of Eugène Sue. In spite of M. Baroche's suppression of electoral meetings, in spite of M. Carlier's interdiction of the Republican press, in spite of the most strenuous exertions of the party of "order," the Socialist candidate heads the poll, with a majority larger than that of the elected of the 10th of March. This, too, notwithstanding the defection of M. Emile de Girardin, who is evidently bending in another direction; and though the more austere Republicans accept but do not choose the "voluptuous" preacher of Communism. It is a blow to those in power. How will they meet it? By a change of Ministry; by "remodelling and regulating" this unpalatable law of universal suffrage; or by a coup d'état? The first could effect nothing. An "energetic" government has already been tried, M. Baroche and M. Carlier having done the worst in that line. A "conciliatory" scheme with Lamartine, Dufaure, and Persigny, is scarcely worth mentioning, even as matter of Parisian gossip. Colonel Espinasse has already proposed to the Assembly to "modify" the electoral law: even that may be inefficacious. The most likely chance seems the bold stroke, especially if the Reds would play into the President's hands, and begin an outbreak unprepared. But they are not induced that way either by the provocations of the police or the "analogies" of the *Napoléon*. They are manifestly determined to oppose a cool front to the reaction. Even the *Presse*, which defies the prohibition of its sale, will contest the matter legally; and advises the people not to be worried into violence, not to give any pretext for "placing Paris in a state of siege, and proclaiming a Dictator." The *National* gives the same advice, laughing at the frog of the fable, which this time blows itself out to be a "Sunday-Emperor."

Rome remains quiet. The attitude of the People is cold and severe. The restored Pope passes through silent streets to visit and bless the French soldiers. But even they slip away to escape contact with the man who bestows his thanks upon those wounded in the attack upon Rome, but who denounced as prostitutes the Roman women that succoured Rome's heroic defenders. His position is not of the pleasantest. To complicate it the more, Prussia has just stepped in to claim a voice in the diplomatic arrangements concerning the Court of Rome. England is said to have instigated this to counterbalance the influence of Austria, as if Prussia could be relied on in anything. The Catholic power is shaken to its roots. Though Austria make concessions to the clergy, restoring in her German dominions the old privileges repealed by Joseph the Second, though the Jesuits are brought back to Venice and Verona, and the education of the Lombard youth confirmed to the Churches, the Papal influence will not be so restored. Of far more than countervailing damage is the Piedmontese law, depriving the clergy there of their excep-

tional position. The Archbishop of Turin in vain urges the parish priests of his diocese to protest against and impede the civil authority. The Sardinian Government seizes his circular, and threatens to prosecute him; he is obliged to retire to his country seat to escape the exasperation of the people. The days of the Papacy are numbered.

Spain seems sunk in degradation. A military adventurer and an intriguing Queen Mother rule a hopeless people. In the Palace is nothing but intrigue and scandal—too vile even for comment; beyond the palace walls intrigue of party against party, imbecility and shamelessness. No man capable of even pointing to a better future. Keep down the last exposure, and so wear on—that seems to be the sole policy. So little of even the shadow of freedom remains, that the *Clamor Publico* of Madrid abandons political writing, since no fewer than six actions are pending against it, and it is seized almost daily at the Post-office for the slightest expression against the "Government."

No further news from Greece, though it was prematurely reported that the affair was arranged by the payment of 60,000 drachmas and an apology. A change of Ministers is spoken of in Turkey.

The Erfurt players have adjourned. Rumours multiply of coming conferences of crowned heads, doubtless to put down what his restored Holiness calls the "hydra of anarchy": they too, perhaps, referring to the "kingdom of France," as Pío Nono unhappily phrases it. Men begin to think whether the immense armaments gathering in the East can be only for the pacification of Germany. Are the Cossacks again looking across the Rhine? Certainly the French Government does not fear their coming. May the French people have as little need to fear them! The future looks gloomy. All things seem tending towards a second great crisis.

PARLIAMENT.

HISTORY OF THE WEEK.

Among the earliest business in the House of Commons, on Monday, was a question respecting the rights of British subjects abroad. Mr. COCKBURN asked for information respecting the assumed right of the authorities of Charleston to go on board any British vessel in the harbour, to seize any persons of colour whom they may find in the vessel, and imprison them during the whole time that the vessel remains there. Lord PALMERSTON said, the subject had been brought under the notice of Government some years ago, and in 1847 a note had been presented to the Government of the United States remonstrating against such a law as inconsistent with the usual established courtesy of nations, and at variance with certain parts of the treaty of 1815. The answer, made verbally, and not in writing, by Mr. Buchanan, then American Secretary for Foreign Affairs, was, that the Federal Government had no powers to induce the Legislature of the Carolinas to abolish the state law; and that, if the British Government insisted upon a strict interpretation of the treaty of 1815, the Federal Government of the United States, finding the question not merely difficult, but impossible to be dealt with, would be forced to take advantage of the clause enabling either party, after due notice, to put an end to the treaty. Under these circumstances our Government did not think that any advantage would come from pressing the matter.

The Government bill to amend the law relating to Savings' Banks was introduced by Sir CHARLES WOOD on Monday evening, in a long speech, in which he took a glance at the rise and progress of these institutions, pointed out the defects of the present law, and explained the alterations which he intends to make.

It is not much more than thirty years since those societies were recognized by the Legislature, and little more than forty years since they were first formed. The society at Tottenham may be taken as a fair specimen of what these institutions were at first. In that case six benevolent individuals undertook to receive the savings of the labouring classes, and to pay five per cent. for them, each person being responsible for £100; if more were deposited than £600 they were to add another trustee for every £100. They appointed the trustees as they pleased, and invested the deposits as they pleased, on condition of paying interest for them. In 1817 a bill was passed to prohibit the trustees from receiving any profits, and to allow the investment of the deposits in the public funds. In 1824 a new act was passed, which rendered it imperative on the trustees to transmit the whole of the money invested in the savings' banks to the Commissioners for the Reduction of the interest on the National Debt; from that time, therefore, Government became responsible for all the money transmitted to them. By another act passed in 1828, the amount of deposits, which had been hitherto unlimited, was fixed at a certain amount, and at the same time the rate of interest was

reduced from 4½ per cent. to 3½ per cent., and in 1844 it was again reduced to 3 per cent. As regards the liability of trustees, the act of 1828 restricted it to instances of neglect or omission on their part; but, in 1844, their liability was entirely removed.

The present position of a savings' bank is, that the trustees have merely to get their rules certified by the proper functionary, and to furnish annual accounts to the National Debt Commissioners; who are responsible only for the sums the trustees may remit to them. In many cases the actuary or secretary receives deposits at his own house; and it is said that nearly all the losses which have occurred have been owing to this departure from the strict rule.

The mode by which the Chancellor of the Exchequer proposes to give increased security to deposits in savings' banks is this. The appointment of the treasurers will be vested in the Commissioners for the reduction of the National Debt—local bankers to be generally chosen. The treasurer thus appointed will either have to attend himself, or to send a clerk to be present at the appointed hours on which the savings' bank is open, and all money must be paid directly to him by the depositors, or to the depositors by him; the receipt of any money by any other person, or at any other place than the savings' bank, will be deemed illegal, and any other officer of the institution who receives money shall be guilty of a misdemeanour. As a check upon the management, the treasurer will be required to furnish a daily statement of the transactions of the bank, and the National Debt Commissioners shall have power at any time to send down a person to test the accuracy of the accounts of any particular bank by comparing the number of the pass-books with the ledger. As regards the rate of interest on deposits, which is at present £2 18s. 4d. per cent., it will be reduced to £2 15s. This reduction is required to protect the country from loss, as the rate of interest hitherto paid on deposits has been so much higher than was obtained by the Commissioners on the same amount when invested in the national securities. During the last thirty-two years the loss to the country from this cause has been £2,000,000. The amount of deposits from one person is not to exceed £100, and when they reach that sum, the payment of interest will cease; but should the parties wish it, the £100 thus invested will be invested in the funds, where they will obtain the market rate of interest on those securities; so that the savings' bank depositor will thus be converted into a fundholder without any expense, and may then sell the amount at any time, or enable any person to receive the interest for him.

As regards friendly societies it is proposed that no farther investment shall be made by them directly with the National Debt Commissioners, except in payment of insurances already made. In the case of new societies the investments shall take place through savings' banks. The privilege of investing in the name of trustees, which has been much abused, will be limited. No person shall be allowed to invest money as a trustee, except on behalf of lunatics or idiots. Money may, of course, be invested on behalf of minors, but in that case it must be invested in their name, and not in that of the parents. The power of purchasing Government annuities will be greatly extended. The minimum instead of being £4, as at present, will be reduced to £1, and the depositor having paid in sufficient for a £1 annuity, may go on adding to it until it has reached a £30 annuity, beyond which the operation is not allowed to go.

In the discussion which took place after Sir Charles Wood had made his statement, there was a very general expression of opinion in favour of Government's making good the losses of depositors by the late mismanagement of the Rochdale, Aylesbury, Scarborough, and other savings' banks. Mr. HUME, Mr. SHARMAN CRAWFORD, Mr. FAGAN, Mr. SLANEY, Colonel THOMPSON, and Mr. HENLEY HERBERT, all spoke in favour of Government doing so. In reply to a question from Mr. GROGAN the CHANCELLOR of the EXCHEQUER said the present annual limit of £30 would not be altered. Mr. SLANEY complained that the limit of deposits was to be reduced from £150 to £100. The motion for leave to bring in the bill was put and carried without a division, and the Attorney-General proposed as the member to bring it in.

Sir GEORGE GREY moved the second reading of the Ecclesiastical Commission Bill, and explained the character of the new measure. The chief feature appears to be the appointment of a smaller working body within the commission, to be called the *Estates Committee*. This will consist of three persons; one to be appointed by the Crown, as chairman, with a salary of £1200 a year; one by the Archbishop of Canterbury, at £1000 a year; and a third by the Crown, to receive no salary. These three commissioners shall not be enabled finally to decide, but must report to the full commission. Their recommendations, however, will be virtually final, in most cases, from the weight they will carry. Among other provisions of the bill, it proposes to enable the commissioners to make the income of the Bishops and Archbishops fixed, instead of fluctuating. To consolidate the two funds, the Common and the Ecclesiastical Funds, making them applicable to all purposes for the good of the Church; and to augment the salaries of certain dignities from £1000 to £1500.

The result of the proposed change in the constitution of the commission, as shown by Mr. HORSMAN, will be, that the *ex-officio* members of the board will be virtually superseded by paid and responsible persons. But, as there will be only two paid commissioners, of whom one will be the nominee of the

Archbishop of Canterbury, removable at his pleasure; and as the whole of the Bishops will still remain at the board, the public will gain nothing by the change. Now, as the Ecclesiastical Commission is formed entirely for the management of temporal and secular affairs, there is no more reason why there should be Bishops at the board than there is that they should be at the Board of Admiralty or any other public commission. It may be said that the Church ought to guard its own property. But what is the Church? The Church is not the Bishops, but the laity; it is they who compose its members, its life, its strength. The Church has not to be guarded against the people, but against Bishops and Ecclesiastical Commissioners. Besides, in an age like the present, Bishops have something else to do than attend to the management of property. This is an age of active speculation. Christianity has to encounter many active enemies, to defend itself against the assaults of active and acute intellects, and to revive and kindle faith in an age peculiarly unsusceptible of belief. These are not times when easy, good-natured, benevolent, irreproachable gentlemen are likely to perform the duties required of them as Bishops; nor is it good for the Church that men styled Fathers in God should be seen busily engrossed with worldly affairs, vigilant of Church property, and stubbornly tenacious of Church rank and episcopal emoluments—asserting the divine institution of episcopacy, but regardless of its duties—not visiting the sick, not consoling the dying, not preaching the Word, not disseminating the faith among the people, nor exhibiting the example of men indifferent to the pomp and wealth of this world and living for another:—

A Bishop ought not to grasp at temporalities—he ought not to be absent the one-half of the year from his diocese to show his expertness as a senator, nor the other half the year in a country palace, in which he is unapproachable by any but the aristocracy. Nor is it any part of his office to hold large estates, and to farm them out under a ruinous system of fines on leases, for the purpose of extracting an immediate provision for his family, to the ultimate impoverishment of the Church. It is not necessary that the Bishop should be a Peer of Parliament, nominated absolutely by the Ministers under the strong temptation of postponing the interests of the Church to the interests of party. When the Parliament, the People, and the Clergy swell the national cry, and the Government is prepared to give way to the national demand, it is not the part nor the character of a good Bishop to outrage the common sentiment by brandishing a majority of episcopal votes in the Minister's face, and warning him that he holds the passage of the House of Lords, and is determined upon defeating any measure in which the spiritual necessities of the Church are more cared for than the temporalities of the Bishops.

The discussion was enlivened by a personal attack which Mr. GOULBURN made upon Mr. HORSMAN, whom he taunted with having been disappointed of a situation in the Cabinet, to which he was aspiring. Mr. OSBORNE did not think such an attack came well from a man who, ever since he came into that House, had been tied like a tin kettle to the tail of the Member for Tamworth; and who, whenever the honourable Baronet crossed the floor of the House, still followed rattling at his tail. Sir ROBERT AGLES was astonished to hear such low language applied by him to the member for Cambridge, "his superior in every respect—in station—in talent—in temper—and in eloquence." Mr. HORSMAN would not bandy epithets with Mr. Goulburn, but he might remind him that at last election he was only saved by the magnanimity of his opponents.

The debate on Mr. Henley's motion, on Tuesday evening, in favour of a reduction of official salaries, was not calculated to promote the objects of the Protectionist party. Looking merely at the terms of his motion there was nothing in it which differed materially from a Radical motion on the same subject. He merely asked:—

"That an humble address be presented to her Majesty, humbly to request that she will be graciously pleased to direct that a careful revision be made of the salaries and wages paid in every department of the public service, with a view to a just and adequate reduction thereof, due regard being had to the efficient performance of the several duties."

In favour of this motion, Mr. HENLEY urged the great and general reduction which has taken place in the luxuries and necessities of life. Comparing 1828 with 1849 the reduction in the following articles has been—on bread, corn, beer, hay, straw, woollens, furniture, and ironmongery, 20 per cent.; on groceries, hosiery, and fuel, 25 per cent.; on cotton, 30 per cent.; on linen, 16 per cent.; on beef and mutton, 17 per cent. From public documents also it appeared that of late years the people of this country were suffering great distress. In proof of this he pointed to the immense increase in the numbers of emigrants, and the great increase of criminals as compared with the population. He thought therefore that it was the duty of Government to take prompt measures to reduce the national expenditure, with the view of affording relief to the suffering classes, and this might be done by a general reduction of official salaries, whereby, according to his showing, at least £1,000,000 might be saved annually.



Sir CHARLES WOOD denied that prices had generally fallen. Potatoes have risen in price since 1843; and the increase which has taken place in the price of green groceries will nearly compensate for the fall in the price of corn. It is unreasonable to ask Government to make a general reduction in the salaries of public servants, many of whom have much more work to do than they had some years ago. Besides, a very large reduction had already taken place. Between 1815 and 1835 the salaries of public officers were brought down from £3,700,000 to £2,700,000. At present the business of the country is done for little more than the cost of a private establishment. The salaries of all kinds paid by the bank of England amount to £211,000, whereas the whole of the salaries of the Government, including the Treasury, the Home-office, the Foreign-office, the Colonial-office, the Council-office, the Board of Trade, and the department of education, amount to only £238,000, which is only £27,000 more than the Bank of England. Mr. HUME, as a consistent economical reformer, supported the motion because it would carry out the avowed object of Government. Mr. ROXBURGH looked upon the motion as a mere truism, the mover having no other object in view than to cast odium on Government, and obtain popularity for himself as a pretended economist. Nevertheless, he strongly advised the Chancellor of the Exchequer to accede to the motion, as the best way of damaging it.

Sir ROBERT PEEL perfectly agreed with Mr. ROXBURGH that the motion was a truism, but he did not consider that to be a reason why he should support it. It was evidently Mr. Henley's belief that a large reduction could be made in official salaries without impairing the efficient performance of official duties; and he could not countenance such a delusion by voting in favour of the motion, believing as he did that the persons holding such situations are not overpaid.

Mr. COBDEN viewed the motion as expressly intended to throw discredit upon the working of free-trade. It would be viewed generally as a war upon weekly wages, and he would be no party to a decision of the House in favour of a general reduction of wages throughout the country. But to talk seriously of such a reduction is sheer nonsense. Granting that there has been a general reduction in the price of articles of general consumption, that is no reason why wages should fall. Nor can it be said that any large class of the community has suffered a reduction of income. Rents have not been reduced, nor is it likely that they will be reduced. The wages of manufacturing operatives, instead of falling, have risen simultaneously with the fall in the price of provisions. It is true that in some counties the wages of agricultural labour have been reduced; but that is because the labourer in those districts has, for the last fifty years, been limited to bare subsistence wages, which necessarily rise and fall with the fluctuations in the price of food.

Mr. DISRAELI taunted the free-traders with their inconsistency in opposing a motion for economical reform. Mr. Cobden said he opposed it because it was a condemnation of the new system; but it was not so much a condemnation as a consequence of that system. That condemnation will come in due time; but one of the consequences of the new system is, that we are obliged, owing to the increased burdens of the people, to examine into the public expenditure of the country, with a view to effect every possible reduction. The Conservatives had been taunted with their new-born zeal for economical reform; but, if they would look back to the history of England from the epoch of the independence of the United States to the passing of the Reform Bill, they would find that every measure of public economy and financial reform has been effected by the Tory party. As for financial reformers who made such strong professions in favour of sweeping reforms, nothing is to be expected from them this session. Ministers need not feel any alarm on account of what that party might do now. If measures of economy are to be carried out, it must be by the Protectionists. It is right that the country should know this:—

"Here are seven millions and a half expended, and I want this to be understood out of doors. I do not want people to be led away by the sentimental appeals of the right honourable member for Tamworth, as if we were dealing with an insignificant sum, and making a petty motion with a petty object. The motion of my honourable friend will effect a reduction of at least one million, and perhaps more, in the public expenditure. Those who will form a judgment on your conduct to-night are hard-working men, who are suffering hardly, and you must not be permitted to ride off from the consequences of your vote by sentimental descriptions of chief clerks and virtual Ministers of State in Downing-street, nor by a declaration from the honourable Member for the West Riding, that he cannot vote for this motion because wages will be affected by it. In a great part of this country wages are affected already—(cheers from the Opposition)—and it is our belief that there is no part of this country in which, before long, wages will not be affected. You may try to evade the responsibility which hangs over you by a thread, and those clamorous patriots who founded institutions for financial reform, and who addressed the House at length in favour of some impracticable proposition, but who fly from the test when a

definite sum is proposed for a particular object, may tell you that the Government will be in danger and wages will be affected, or resort to any other shadowy subterfuge, which may suit their purpose to-night, but which will condemn them for ever in the eyes of the country. (Cheers.) I care not to inquire into the causes of the universally acknowledged distress which has been referred to by so many gentlemen. I have no doubt that evils so generally felt must have many sources, though I think there has been one predominant cause which has been injurious, and which may become more than injurious to this country. I think the distress is mainly owing to the legislative measure of 1846, which has lowered the price of commodities. We have always been of that opinion, and upon legitimate occasions we have always expressed it. The noble Lord says, 'if that is your opinion, why do you not bring forward the question?' Well, we are perfectly aware of our deficiencies on this side the House, and we are often reminded of them by the eminent and almost illustrious persons who are adverse around us. We do not attempt to rival you in eloquence, in statesmanship, or in that prudent sagacity which has always distinguished you; but whatever may be our failings we have, at least, not the weakness to allow our campaign to be chalked out by our opponents. But though my friends do not intend to bring forward the question as it has been chalked out for them by the noble Lord in this House, and by one of his colleagues in another place, I will candidly tell the noble Lord the reason why we do not wish to bring it forward. We do not think it is a question to be settled in this House. I do not think, whatever may be our constant divisions upon such a subject, that they can be very satisfactory to the country. I am afraid it is incident to human nature that wisdom should only be acquired by adversity, and when the country has arrived at that pitch of suffering which shall teach them the great lesson, no doubt the country will settle the question without troubling either the noble Lord or myself upon the subject. And I am sure that no other settlement of it will be satisfactory; for what will be the effect of a vote of the House upon such a question as the reconstruction of our commercial system? The people out of doors who are suffering will say 'a vote of the House of Commons in favour of Protection,' to use a common phrase, or against it, 'will be no adequate test; we have had votes of the House of Commons upon the same important subject before; and whether our opinion is in favour of Protection or against it, we have been equally disappointed in our expectations and our views. We have elected Parliaments,' they may say, 'to support Protection, and they have repealed the laws we sent them to support; whilst those who are opposed to those laws, if a vote of the House of Commons were to come to a contrary decision, and require what you call Protection, would be equally dissatisfied. It is a question, then, which can now only be settled out of doors.' (Cheers.)

Lord JOHN RUSSELL contended that this motion was plainly one of censure on the Government, seeing that it called upon the Queen to do what Ministers have already undertaken to do. The condition of the labouring classes is not worse now than it was before the abolition of the corn-law: with the exception of some agricultural counties, wages have not been reduced since 1846; and he would not, therefore, give countenance to the doctrine that it is necessary for the sake of the nation to reduce the wages of every labourer in the public service. The motion was part of an avowed system of tactics for restoring protection to agriculture, and no such proposal would be listened to by the country. After a few remarks from Mr. HENLEY, the House divided: the numbers were—

For the motion	173
Against it	269

Majority..... 96

The second reading of the Railway Traffic Bill, moved by Mr. RICARDO, on Wednesday, was negatived, after a short discussion, without a division. The object of the bill was to check the injurious rivalry between competing railway lines, by which each sought to throw obstacles in the way of the other; but the general feeling was opposed to the measure.

The second reading of the Landlord and Tenant Bill, which was moved by Mr. PUSEY, was opposed by Mr. CHRISTOPHER as unnecessary and mischievous, by Sir GEORGE STRICKLAND as likely to create discord between landlord and tenant, and by Colonel SINTHROP for similar reasons. "If such bills passed, he should expect soon to see a bill brought in to declare what wages he gave to his footman, and what time he should go to bed." Mr. AGLIFFEY, Mr. OCTAVIUS DUNCOMBE, Mr. NEWDEGATE, and Mr. SYDNEY HERBERT having supported the bill with the understanding that it should undergo certain modifications in committee, Mr. CHRISTOPHER withdrew his amendment that it be read a second time that day six months. The bill was ordered to be committed.

The House having gone into committee on the Benificences in Pluralities Bill, Mr. HUME moved an amendment, the effect of which would be the entire abolition of pluralities. In the course of a short discussion on it, Sir GEORGE GREY expressed his opposition to the amendment. There were many small livings in England out of any single one of which "no gentleman could be adequately paid." Mr. GLADSTONE held that all pluralities ought to be abolished, but was unable to see how the principle could be carried out.

The amendment was negatived by 166 to 53. The bill was ultimately passed through committee with several amendments.

A discussion on agricultural distress took place in the House of Lords on Thursday evening. The debate was opened by the Duke of RICHMOND, who insisted that the whole of the land will be thrown out of cultivation if prices continue at the present low rate. As a proof of the existing distress among the farmers, he stated that in a Northumberland paper there appeared, last week, sixty advertisements for the sale of live stock on different farms in that vicinity.

Earl GREY declined entering upon a discussion of the free-trade question. As for the statement that in one newspaper there were no less than sixty advertisements of the sale of live stock in Northumberland, this was no more than the usual number of sales of that description which took place in that county at this time of the year. But if these announcements are to be taken as proofs of agricultural distress what would they say to the fact that in September, 1844, one newspaper in Sussex contained seventy advertisements of the sale of farm stock, so that, judging by this rule, the distress was greater under protection than it is now.

The Duke of ARGYLL was not friendly to these irregular discussions on the question of Protection, but he did not see how ministers could complain of them, as the same course was pursued by the advocates of Repeal. He did not think the low prices now prevailing would be permanent, but, in the event of their being so, a considerable alteration must be made in the distribution of the public burdens.

Lord FAVERSHAM denied that the present state of things was exceptional, and as for the statement that the distress was partial, he asserted that it was deep, general, and universal. He defied the Government to call to the bar of the House a single impartial man who would dare to say that there was ever before known in this country, among the agricultural interest, such deep, universal, and overwhelming distress. (Cheers from the Opposition.)

The Earl of St. GERMAINS admitted that much distress exists among the owners and occupiers of land, but it was folly to think of relieving it by a return to protection.

The Earl of STRATHMORE differed from the last speaker. Such a declaration was equivalent to saying that the people of England were henceforward to be deprived of justice.

The Duke of RICHMOND said the repeal of the corn laws had been carried by means of an agitation commenced at Manchester; they would be restored by an agitation on the part of the people of England.

The Earl of MOUNTCASHEL said the shopkeepers of London were suffering more than any other class. The reason was that £30,000,000 a-year were spent less by ladies than used to be.

The discussion then terminated.

The greater part of Thursday evening was spent by the House of Commons in the discussion of the County Courts Extension Bill, which went through committee.

It was announced that the Chancellor of the Exchequer would not bring forward the Stamp Duties Bill last evening.

PUBLIC EDUCATION MOVEMENT.

An important education meeting was held in Bradford on Monday. Though the meeting was only announced on Saturday, the Temperance Hall was crowded. The Reverend Dr. Burnet, the Vicar, presided. A resolution in favour of national education was moved in an admirable speech by Mr. W. E. Forster, of Rawdon; he who objected to the voluntary or "hap-hazard" principle, contended that the want of education was a national evil, and its supply a national duty; and he recommended the working classes to support Mr. Fox's bill by holding simultaneous open-air meetings, on Whit-Tuesday, in all the large towns of Lancashire. The resolution was seconded by Mr. David Lightowler, a Chartist, and supported by the Reverend J. Glyde. Mr. J. Cockin moved an amendment in favour of the voluntary principle; but, after a long and animated discussion, the original resolution was carried by an immense majority.

Meetings with the same object have also been held on Monday evening at Preston, and on Tuesday evening at Halifax.

In the Court of Common Council, on Thursday, Mr. F. Bennoch moved that the Court petition both Houses of Parliament in favour of the establishment of the system of national secular education, contained in Mr. Fox's bill. Mr. Bennoch "considered it was by national provision alone that education could be effectually secured. What the advocates of the voluntary system would do out in charity he would give as a right. The voluntary system was a failure. It was not his wish to exclude religious education, but he thought the state ought first to furnish secular education, and leave it to the various churches to see to the spiritual instruction of the people."

Sir Peter Laurie opposed the motion.

Mr. R. Taylor was proceeding to point out the weakness of the arguments against the national system, when a member observed that there was no Court.

THE CHURCH MOVEMENT.

In reply to an address from 200 of the clergymen in Gloucester diocese, on the subject of the late judgment in the case of Gorham *versus* the Bishop of Exeter, the Bishop of Gloucester and Bristol declares that he agrees with the clergy in thinking the constitution of the present Court of Appeal in ecclesiastical matters unsatisfactory:—

"In reply to the request that I should, in concert with my right reverend brethren, take steps which may seem most suitable in this emergency, I can inform you that all the members of the English Episcopate are at this time in anxious deliberation on the subject, and I hope that we shall have the prayers of yourself and all who have concurred in this address, that by the Divine guidance we may come to such a conclusion as may obviate what is at present anomalous and objectionable, and promote the peace and unity of our beloved church."

The *English Review* asserts that the Reverend William Palmer, M.A., Fellow of Magdalen College, Oxford, who some time since joined the Scotch Episcopalians, is about to be reconciled to the Oriental Church. The reverend gentleman, who has never proceeded beyond deacon's orders in the Anglican Church, in which he was some time ago one of the most advanced of the Tractarians, is said, on the same authority, to be at issue with it on an article of the Nicene Creed—the procession of the Holy Ghost—rejecting, with the Greek Church, the word *filioque*. Mr. Palmer is now at Athens.—*Church and State Gazette*.

The Bishop of Exeter has written a letter in reply to a numerous signed address of sympathy from the churchmen of Nottingham, expressing his gratification at "such a manifestation of sound Church principles, and earnestness for Christian truth." He says:—

"The time is coming—rather is already come—when every one must declare himself, if he is faithful.

"Individual confession of the true faith is now necessary, for we have ceased to have security for the assertion of that faith by the laws of the State—and the very possibility of asserting it by synod is denied to us."

The Bishop of London has addressed the following letter on the same subject to Mr. Alexander Beresford Hope; and it has been published, by permission, in the daily papers:—

"London-house, March 11.

"My dear Mr. Hope,—My knowledge of your devoted and consistent attachment to the Church of your baptism, and the assurance which you have given me of your willingness to be guided by my counsels at the present crisis, seem to impose upon me the duty of repeating in a more connected form, and with some additional remarks, the considerations which I suggested to you in conversation on Saturday last.

"You then stated to me how greatly you were distressed at the recent judgment of the Judicial Committee of Privy Council in Mr. Gorham's case, and you expressed your apprehension that some excellent men might be driven by that decision to quit, if not the communion of our Church, yet the offices which they hold in it.

"I remarked, in answer to your statement, that I could readily understand the uneasiness which you, in common with many others, felt at the position in which the Church appeared to be placed by that judgment, but that I thought it to be your plain and unmistakable duty not to desert the Church at such a moment, when she was most in need of your support and assistance, but to remain firm in your allegiance to her, and to use your best endeavours to remove existing anomalies and defects. This appears to me very clearly to be the line of conduct which you ought to pursue. If a vessel in which you were embarked should spring a leak, you would surely do your best to stop the leak before you thought of abandoning the ship and leaving it to the mercy of the winds and waves.

"I would desire you to consider in what respect the recent judgment has so altered the character of our Church as to justify any of her members in severing their connection with her. That judgment may be erroneous, may be a wrong interpretation of the Church's mind; but it is the interpretation adopted by a few fallible men, not by any body authorized by the Church to settle any point of doctrine; nor can it have the effect of changing any of the Church's doctrines. That of baptismal regeneration stands in her Articles and Liturgy as it did before. That is not denied, or even questioned, by the judgment, the purport of which is that to those who admit the Church's doctrine of baptismal grace a greater latitude of explanation is permitted than you or I think right. But this, after all, is only the opinion of a court of law, not the decision of the Church itself in convocation. I hold that until the Church's Articles and formularies are altered by the authority of Convocation, or of some synod equivalent to Convocation, her character as a teacher of truth remains unchanged.

"I cannot regard any sentence of an Ecclesiastical Court as finally settling a question of doctrine: that can only be done by a synodical decree; and even then judges may err in their interpretation of that decree, and yet the decree itself will hold good, and in another appeal respecting the very same point of doctrine another Court might give a different judgment. I think, therefore, that nothing short of a formal act of the Church itself repudiating what it has hitherto asserted as truth can warrant a man in quitting her communion.

"What we really want is a court of appeal so constituted that the members of our Church can place reasonable confidence in its decisions, but it must still be borne in mind that any such Court will be liable to errors in judgment, and that it belongs to the office of a judge, not to make laws, but to expound them to the best of his ability.

"Again, then, I say that when the Convocation shall by a solemn act reject the doctrine of baptismal regeneration, it will be time enough to think of quitting the Church's pale; but till that shall happen (which Heaven forbid) to leave her would be an act of schism.

"I will add one other observation. Every member of our Church who is not seeking a pretext for quitting her communion must desire to remove whatever blemishes and imperfections there may be in her constitution. But the way to do this is not to abandon her, and so to render amendment less practicable and probable by weakening her resources and diminishing the number of her true friends, but to abide firmly by her, to be 'watchful and strengthen the things which remain that are ready to die.'

"You are at liberty to show this letter to any person who is interested in this most important question.

"Believe me, my dear Mr. Hope, with the truest regard and esteem, yours most faithfully,

"C. J. LONDON.

"A. J. Beresford Hope, Esq., M.P."

An important correspondence has taken place between the Reverend W. Maskell, vicar of St. Mary's Church, Torquay, and the Archbishop of Canterbury, in consequence of Mr. Maskell's having expressed his determination to resign his living, induced by doubts occasioned consequent on the decision in the Gorham case. The parishioners of St. Mary's, on Mr. Maskell's intention being intimated to them, earnestly requested him to defer that intention; and memorialized the Bishop, in order that the resignation should not be accepted. Thereupon the Bishop wrote to Mr. Maskell, and (more especially referring to a pamphlet in which Mr. Maskell had explained the reasons which induced him to resign) expressed his opinion that it was his duty to retain his charge, adding the following censure:—

"The measure immediately necessary—the necessity of which is pressing upon us—is the restoration of synodical action. I am sorry to be obliged to add, that I do not think that you have, in this your late effort, facilitated that restoration; for you will, I think, have exasperated the disinclination to it in men of authority, though you will probably have increased in many minds, as you have in mine, an earnest longing for it."

Mr. Maskell's scruples, however, remaining unsatisfied, he applied to the Archbishop of Canterbury, "venturing to ask" his Grace, "not what my duty is with regard to resignation of my cure of souls, but what doctrines I ought to teach my people to believe?"—

"It seems to me that, excepting the doctrine of the ever blessed Trinity, I have no doctrines and no faith to teach as *certainly the faith and doctrines of the Church of England*. I may, perhaps, teach what I believe to be true; but—as it seems—it is quite open to me, if I thought it to be right, and that I should be no less justified, to teach the opposite.

"Ought I to teach, and have I the authority of the Church of England to teach, that the grace of regeneration, together with the remission of original sin, is certainly given to all infants in the sacrament of holy baptism?"

"Again, upon the same and equal authority, that justification is always concurrent with the due reception of the sacrament of baptism?"

"Or, again, that an especial gift of the Holy Ghost is, in a sacramental manner, given to faithful recipients, in confirmation, by the laying on of the hands of the Bishop?"

"Or, again, that orders transmitted through the episcopate are of the essence of the Christian Church?"

"Or, once more, that the words of the ordinal, 'Whosoever sins thou dost forgive, they are forgiven,' &c., convey to the priesthood the power of absolving penitents, to be exercised, in its fulness, only after particular confession, as indicated in the office of the Holy Communion and the Visitation of the Sick?"

"These subjects, my Lord, I consider to be intimately connected with the foundations of religious faith, and, according as they are believed, with the daily life and practice of every Christian man. It is impossible, I suppose, that the Church of Christ should have left them undetermined. If it may be, I am anxious to continue labouring and teaching in the Church of England; and I do sincerely trust that your Grace will pardon the application which, as a pastor of souls, I have now made to you, as Archbishop of the province. My perplexity is the greater because of the increased ambiguity which has lately been thrown upon our doctrinal formularies."

The Archbishop replies that there are "many subjects connected with our holy religion upon which we have no reason to expect the dogmatic teaching of the church." He disclaims all right "to answer authoritatively," "but will not refuse to state the few remarks which occur" to him on the subjects of Mr. Maskell's inquiry. The Archbishop concludes thus:—

"I can scarcely hope that this superficial reply will appear to you either sufficient or satisfactory. But it may serve to suggest thoughts which deserve your serious consideration, before you take the dangerous step which you have been lately meditating. Especially it may lead you to inquire whether, in the exercise of your ministry,

you have not been in the habit of paying too much attention, and attributing too much authority, to something else rather than to that on which we can alone depend, and which is the deposit committed to our charge—the Word of God.

"Commending you, therefore, to God, and to the word of His grace,

"I remain, reverend sir, your faithful servant,

"J. B. CANTUAR."

Still unsatisfied, Mr. Maskell rejoins, inquiring whether he is right in so understanding the Archbishop's reply, as to conclude that he ought not to teach, and that he has not the authority of the Church of England to teach, the doctrines treated in his letter. The Primate's conclusion is noteworthy:—

"Are they contained in the Word of God? 'Whatever is not there found, and nothing which cannot be proved thereby, is to be taught as an article of belief, or thought requisite or necessary to salvation.—Art. VI. Now, whether the doctrines concerning which you inquire are contained in the Word of God, and can be proved thereby, you have the same means of discovering as myself, and I have no special authority to declare."

Another letter from Mr. Maskell completes the correspondence: in it he says, despairingly:—

"It seems to be as I had supposed; and I have no faith and no doctrines to teach on any subject—except perhaps regarding the ever-blessed Trinity—as certainly the doctrines and the faith of the Church in which I am a minister. In other words, if there is anything which I ought to teach it is this, that the Church of England has no distinct doctrine, except on a single subject.

"Nor do I see how such a system, once openly avowed, can fail to lead thousands into infidelity."

In the Court of Common Pleas, on Thursday, Sir Fitzroy Kelly moved to stay the Court of Arches from proceeding in the Gorham matter. The motion was, of course, but a repetition of that recently made in the Court of Queen's Bench. The Lord Chief Justice, as the case did not originally come before the Common Pleas, thought it would be right to consider the judgment of the other court, and, therefore, took time to consult.

FRANCE.—THE ELECTIONS AND ITS CONSEQUENCES.

The Paris election has resulted in the triumph of the Democratic party, M. Eugène Sue being returned by 128,007 votes, being a majority of 119,425 over the number polled by M. Leclerc. The majority is considerably greater than that of the 10th of March, and it has to be recollected that since then no less a number, it is said, than 20,000 Socialists have been expunged from the electoral lists. A majority of the army was also in favour of the democratic candidate.

The elections of the Soane-et-Loire, were also in favour of the democrats. The funds fell immediately two and a half per cent.

The question occurs—what will be done now? And report answers that Louis Napoleon will wait no longer, but, come all hazards, risk a coup de main. As if to prepare for this the "Sunday Emperor" (the *Napoleon*) in an ominous article entitled "The First Acts of the Consulate," points out the analogy between the present epoch and the time of the decree of Brumaire, when Napoleon dissolved the municipalities of Paris, abolished the directorate, and turned out sixty-two members of the legislative body. "Once having got rid of revolutionary convulsions," says the *Napoleon*, "the Charlemagne of the nineteenth century determined upon crowning his task of social restoration by the most august of all coronations, by invoking on his head and on that of France the Papal benediction. * * Now we see another Napoleon defending and restoring the Pope. It is under the Government of the heir of the Emperor that France uses her power to strengthen catholic unity. There is in this something providential, which makes us ponder and reflect." Of similar significance to this is a passage (omitted by most of the journals) in the address of the returned Pope to the Generals and Staff of the French army visiting him at the Vatican on the 17th of April. His Holiness remarked:—"As order, so deplorably disturbed for the last two years, has been re-established in all other European states, so we hope very soon to see the hydra of anarchy crushed in the kingdom of France. (*speriamo di vedere ben presto l'idra dell'anarchia schiacciata in questo Regno di Francia*.)" The Roman correspondent of the *National* remarks that the words "the French Republic," have not once been used by the Pope, but those of "the kingdom of France" frequently.

But even more significant of the desperate intentions of the French President is the manifest endeavour to provoke the Republicans to an untimely outbreak. M. Carlier's onslaught upon the Opposition press is the latest instance of this.

Relying upon a special judgment of the Court of Cassation, the Prefect of Police has prohibited the sale within doors or without, of the *National*, the *Press*, the *Voix du Peuple*, the *Démocratie Pacifique*, the *Charivari*, the *Estafette*, the *Cridet*, the *Evénement*, the *Siecle* and the *Républicain*. The *Evénement* has never been even prosecuted. All the prints of the Opposition, whether on stall or in shop, were seized wherever found, except at booksellers' shops, or in

the offices of the papers. Papers were even snatched by the police from the hands of passengers, on pretence that the owners were distributing the papers. Half Paris was bewildered by this sweeping stroke, and no one could get his *Siecle*, *National*, *Presse*, or any other Liberal paper, unless he was a regular subscriber, or went to the abovementioned sanctuaries, which the police did not invade. Three thousand copies of the *Evénement* were sold under the Porte Cochère, in the Rue Montmartre, which opens to the office of the *Presse*. The Democratic journalists answer the provocation by opening subscription-lists, in order that they may evade the new application of the laws by giving their journals gratuitously to the public. "Henceforward," says their circular announcing this determination, "every workshop, every wine-shop, every restaurant, every lodging-house, every place, in fact, in which the working population assembles, must be provided at least with one Democratic journal. We are ready, on our side, to make all necessary sacrifices, and we reckon on the support of our countrymen."

The *Presse* denies the correctness of the Prefect's law, and promises to continue its sale as usual, to contest the question. The *Presse* says that the judgment of the Court of Cassation did not apply to newspapers. It was upon a simple question, Whether the sale of books or pamphlets by an individual not a bookseller, at his own house, without authorization of the Prefect, constitutes the fact of hawking or distribution punished by Article 6 of the law of the 27th of July, 1849. That article applies only to "written or printed papers," as distinguished from "newspapers and periodical writings."

SPANISH SCANDAL.

The royal palace at Madrid, if we may credit the exact accounts of the correspondents of our morning journals, has just been the scene of an incident, which very worthily becomes the pendant of the famous Spanish marriage. It is said that the King Consort had been trying to obtain his appointment as Regent during the Queen's accouchement. To rid herself of his importunities the Queen sent for General Narvaez. A scene of violence is described as having taken place between the three, in the course of which the King Consort declared that he should immediately set out for Aranjuez, and that on the very day of her Majesty's delivery he would quit the Spanish territory. He also stated his intention to publish a manifesto to the nation, explaining his reasons for taking such a step, and for not choosing to be present at the birth of the royal infant; and he added that he should recount all the incidents, however strange, which had led him so to act. To "save the honour of the Crown," it was then determined to keep the King prisoner. However, after a short captivity, with the halberdiers stationed before his chamber, his Majesty "capitulated," and the royal couple were reconciled.

The finishing touch to this dainty Court episode is given by the *Popular* (the semi-official paper) of the following day, announcing, in a sentimental manner, that on the previous evening the Queen, accompanied by the King Consort and Queen Christina, drove through Madrid in an open carriage, and that "her countenance, as well as those of the august personages who accompanied her, reflected the felicity felt by the Spanish nation, thanks to the state the illustrious Princess is in who occupies the throne."

AMERICAN NEWS.

The Europa brings advices from New York to the 17th, and Halifax to the 20th April. On the 18th, a resolution was passed in the Senate referring the whole question of California and the territories to a committee of thirteen, to report a plan for compromise.

A curious petition has been presented to the Senate by some of the Abolitionists. It was to the effect, that as the militia duty of the country is now unequally performed by the Whites, a law should be passed enrolling the slave population, putting arms in their hands, and instructing them in the art of war. The object of the petition was to expose the insincerity of the Southern party, who were boastful of the fidelity of their slaves in the event of a rupture with the North. Of course the petition was not received.

On the 16th the Senate rejected an amendment, offered by General Cass, to strike out a diplomatic appropriation to Austria.

On the 17th, during a debate on slavery, a violent altercation occurred between Benton and Foote, in the course of which Foote drew a pistol and aimed at Benton. Foote was immediately disarmed, and a committee of investigation was appointed.

The Nicaragua treaty is completed, Sir Henry Bulwer having agreed to insert a stipulation proposed by the American Administration, that under her protectorate as ally of the Mosquito King, England shall set up no claim nor attempt to enforce any right of any nature, by virtue of that protectorate, or in the name of the Mosquito King, that she has consented to abandon under her own name and in her own right.

There are rumours afloat affecting the character of the Secretary of War, the Secretary of the Treasury, and the Attorney-General, seemingly grounded on the fact that the first of these officials (Mr. Crawford), with the sanction of the others, had collected a sum which had been refused him before he came into office. Mr. Crawford has demanded, and Congress has appointed, a committee to inquire into the affair.

New York letters give some interesting details from California:—

"A million and a half of gold has been brought by the Cherokee, her passengers brought half a million more, and by the Empire City a million more came to hand. The accounts brought by these vessels were as flattering as ever. The mines were unusually productive, and the influx of emigrants great. Upwards of one thousand women had arrived in a short time from Sydney, their mission was by no means equivocal. Great apprehensions are entertained by the Americans at these arrivals from convict colonies, and the new comers are very plainly told that, if they become a nuisance, they will be put to death without mercy. Notwithstanding the anomalous condition of California, the greatest respect is there paid to private right. Property, whether legally protected or not, is perfectly secure; thefts are almost unknown; but the vice of the country is gambling. It is already infested by all the blacklegs of the world. There are also courtesans there, who live in the most sumptuous and extravagant manner, realising thousands of dollars every week by their shameless trade, and strange as it appears, there are houses in San Francisco which are already furnished with the most beautiful of English (Wilton) carpets and the last fashions of the Paris drawing-rooms. A flourishing trade with the Sandwich Islands has commenced, China goods are also pouring into San Francisco. That city may in five years' time contain 300,000 inhabitants."

There is a great deal of cholera on the Western and Southern Rivers, and at New Orleans.

SANITARY PROJECTS.

A numerous deputation, representing various sanitary, philanthropic, and architectural associations of the metropolis, waited on the Chancellor of the Exchequer, by appointment, on Friday, to discuss the subject of the Window Duties. The deputation was introduced by Lord Robert Grosvenor, and Sir Ralph Howard, as chairman of an association for improving the dwellings of the working classes, opened the conversation. He said he had found the Window Duties an insuperable barrier to the progress of that society. The great superiority of the model lodgings which the society had erected, consisted in the arrangements they had made for an adequate supply of air, light, and water; but these arrangements had led to such an increase of taxation that no landlord could be expected to imitate the example, unless the Window Duties were repealed. Upon the buildings of the society in the Pancras-road, they were paying £162 16s. of Window Duty; and of that sum no less than £35 was for duties charged upon their sculleries and water-closets. Mr. W. E. Hickson said the case of the model lodging-houses, important as it was, represented comparatively but a small part of a wide-spread evil:—

"In his place in the House of Commons, Sir Charles Wood had contended that the Window Duties did not press upon the poorer classes of the community, inasmuch as there were 3,000,000 houses in Great Britain exempt from their operation. But why were 3,000,000 houses exempt? Because in the case of certainly a third of the number they were inadequately lighted and ventilated, and were so constructed in order to evade the law. It ought to be understood that the sanitary objections to the Window Duties do not apply to the windows opened under the existing system, but to the windows closed. The Chancellor of the Exchequer refuses to remit the tax in favour of those who study the laws of health; but a landlord, content to allow his tenants to live in dirt and darkness and their habitations to become a focus of contagious disease, is to receive every possible encouragement. In favour of a man who has reduced the number of windows in his house from twelve to seven, the Chancellor of the Exchequer remits £2 4s. 9d. per annum; or of another, who had reduced his windows from thirty to twenty, the sum of £4 4s. per annum. This is practically to act the part, not so much of a Finance Minister as that of a Minister of Pestilence. The remedy, if the money cannot be spared is a house-tax. Such a tax might easily be rendered much more equitable than the present mode of assessment, which bears no reference to the rental. It is needed on the strongest sanitary grounds. A fearful epidemic raged last autumn; it might break out again after the summer of the present year; and although it may be said that there would be cholera if there were no window duties, the purification of the air by all possible methods is really the only known preventive. One broad fact is this—the basement stories of several hundred thousand houses in Great Britain being now inadequately lighted and ventilated, become reservoirs of mephitic vapours; these mephitic vapours, when rarified by the summer heats, ascend to the upper floors and subject the inmates to fevers of a more or less typhoid form. The Chancellor of the Exchequer, therefore, so long as he maintains a system which operates as a direct premium for the encouragement of dirt, darkness, and defective ventilation, is incurring a heavy responsibility; he is, in fact, making himself the accountable agent, in the case of some thousands of the population, for health and sickness, life and death."

Mr. N. B. Ward repeated the evidence he had given on a former occasion to the Health of Towns Commissioners on the physical influences of light both upon plants and animals, and exhibited specimens of plants (presenting a shrivelled and withered appearance) which had been grown without light, under circumstances otherwise favourable:—

"With regard to the effect of a want of light on the human constitution, he had frequently traced some of the most lamentable instances of disease that he had ever met with in his profession as a surgeon to the living in darkened rooms; that is to say, in rooms of which one or more of the windows had been closed to avoid the duties."

Lord Robert Grosvenor observed that all men were now so fully agreed upon the magnitude of the present evil that he must really put it to the Chancellor of the Exchequer as a great public scandal that the resistance of the Government to a simple measure of sanitary precaution should have been prolonged up to the present moment:—

"It must be obvious to every one that the window duties cannot be defended upon financial grounds. If the money were required, it could be raised by a moderate and equitable house-tax, which he should be quite willing to support, as a direct tax, preferable in many respects to other fiscal burdens affecting trade and industry. Were it not for the fact that, in the midst of all our boasted civilization, we are taxing light and air, the existence of window duties might be taken as evidence of a state of barbarism greater than had prevailed in the middle ages, or at any period of the world's history. The advent of Lord John Russell to power was hailed by many persons in the belief that all objects connected with the moral and physical improvement of the population would be actively promoted, and it was to them a source of grief and disappointment that the Government, instead of taking the lead upon these questions, should have unnecessarily thrust itself into a false position. Public opinion is turning against Ministers, and the repeal of the Window Duties, it was now not improbable, might be forced upon them by a hostile vote of the House of Commons. He should take a part in such a vote with the greatest pain, and he implored the Chancellor of the Exchequer to put himself right with his friends and right with the country, in gracefully and generously conceding the measure of relief now solicited."

The Chancellor of the Exchequer said that the deputation would not of course expect him to reply then specifically to the different points on which he had been addressed. It had been his duty to listen to their representations, and it would also be his duty to receive several other deputations that had written to request an interview upon the same subject. The question of the Window Duties would receive the fullest consideration of Government.

A meeting of churchwardens, overseers of parishes, and other persons opposed to the Government Interments Bill was held at the Craven Hotel, Strand, on Monday, to concert measures for holding a great metropolitan meeting on the subject. Mr. James Wyld, M.P., who presided, condemned the bill, as tending to establish a great system of centralization; as likely to tax the people to an enormous extent; and as interfering with the rights of individual industry. Other speakers complained that the bill would not really get rid of intramural interment; since liberty might be obtained to bury in vaults in freeholds, even in the metropolis. They contended that the new scheme was a gross job from beginning to end, and that it would entirely fail as a sanitary measure. It was finally resolved that arrangements should be made for holding a public meeting on the subject.

THE ZOOLOGICAL SOCIETY.

The annual meeting of the Zoological Society was held on Monday, at the society's house, in Hanover-square, Sir George Clerk in the chair. The annual report of the committee stated that the entire receipts for the year had been £9688, and the expenditure £9582, leaving a balance of £106. The ordinary receipts of the society steadily increase; a fact that indicates a greater feeling for the attractions of the collection, and enhanced interest in the study of zoology. The number of visitors to the gardens was 25,265 above the number for the previous year, and 75,347 above 1847, the increase occurring chiefly among "the public," or persons unconnected with the society or its members: this shows the complete success of the plan for admitting the public on Mondays and holidays at a reduced rate. The committee think that an elementary and popular course of lectures at the gardens would greatly increase the receipts, and more completely carry out the intentions of the founders, by diffusing information and facilitating the study of zoology.

The collection of animals in the gardens has unfortunately been diminished by the death of the bison, the rhinoceros, and some other valuable specimens; but many animals have been added by the gifts of several friends. As an instance, the committee refer to the judicious expenditure on the reptile house: at the small cost of £240 it has vastly increased the attraction of the gardens, and been not only useful

to the student of natural history, but conducive to the healthful preservation of the specimens.

The principal works executed during the past year have been the completion of the new portion of the aviary, the house for reptiles, a large inclosure for gallinaceous birds, the erection of a wing at the east end and the commencement of one at the west end of the giraffe house, and the repair of other buildings connected with the gardens. With regard to the menagerie, the council have obtained much valuable aid. The collection of valuable animals presented by the late Pasha of Egypt, and by the governor of Singapore, having been safely brought to this country about the same time, the menagerie might be considered as having reached its highest point of value in July last; and it is worthy of remark that the number of visitors in that month far exceeded the average number of the last ten years. Abbas Pasha has obtained for the society a hippopotamus which he had consigned to the care of the Honourable Charles Augustus Murray; in a recent despatch Mr. Murray described him as in good health, and as "tame and playful as a Newfoundland puppy." This animal may be expected to arrive in the course of May, and is an important immigrant, no specimen having been seen in Europe from the earliest periods. The Queen has presented to the society the principal portion of a present received from the Emperor of Morocco, consisting of a lioness, leopard, two ostriches, and two gazelles. During the past year the female aurochs and three bisons were carried off by pleuropneumonia, the scourge of horned cattle. The rhinoceros and African buffalo have also died, but as the former had been upwards of fifteen years in the menagerie, and the latter nearly as long, their longevity rather than their decease was to be noted. The health of the other animals is very good; only one death having occurred amongst the carnivora—that of the black leopard, who had been in the gardens upwards of six years. During the past year seventeen varieties of quadrupeds, three of reptiles, and twenty-one of birds, bred in the gardens. Notwithstanding the long list of additions to the animals, in the gardens, published in 1848 and 1849, the Society has been able to obtain upwards of seventy new species during the past year.

In the course of a short conversation it was stated that the gardens will be opened throughout Whitsun week to the public at the reduced price of 6d., and that the band will play in the gardens on Saturdays during the months of June and July. The report was adopted, and a special vote of thanks was given to the chairman for his exertions in obtaining a reduction of the rent.

THE PHILANTHROPIC SOCIETY'S FARM SCHOOL.

The first anniversary of the establishment of the Philanthropic Farm School at Redhill was celebrated by a banquet at the London Tavern on Saturday. Sir John Pakington, M.P., presided; he was supported by a considerable body of the friends and subscribers to the institution: among them were Mr. Freshfield, high sheriff of Surrey, Mr. Monckton Milnes, M.P., Mr. Headlam, M.P., Mr. Sergeant Adams, Mr. Moxon, Mr. R. Ricardo, Mr. Pakington, the Reverend J. Jackson, rector of St. James's. M. Dupeptiaux, inspector-general of prisons in Belgium, was also present.

From the report of the Philanthropic Society, it appears that since the opening of the establishment at Redhill, on the 13th of April, 1849, sixty-five boys have been admitted, and forty-six placed out. Of the sixty-five, the majority had been frequently in prison; but in thirteen cases the cause of their offences was utter destitution rather than vicious or criminal inclination, their convictions being for begging, or vagrancy, or some similar misdemeanors arising from a distressed and friendless condition. Ten lads of this class were lately sent from Westminster Bridewell by Sir George Grey, and a few more are about to be selected from Coldbath-fields House of Correction, as deserving of an opportunity to break from their former habits and associations. With respect to the boys placed out, the report gives a favourable account; and states that happily the adoption of the present system of agricultural training has been accompanied by facilities for the emigration of the boys to the colonies, an opening having been made for the older and more improved of the class to be sent as farm apprentices and servants in British North America.

At the dinner, after the usual toasts had been given, the chairman proposed "Prosperity to the Philanthropic Institution," and commented at some length upon the difficulties of meeting the various evils arising from juvenile delinquency:—

"He had had an opportunity of inspecting the premises at Redhill, and he bore testimony to the utility of the system of agricultural training, and to the manner in which it was carried out upon the society's farm. He was extremely glad to find that Sir G. Grey, in his public capacity, was disposed to make use of the Philanthropic Society; this shows that the utility of industrial employment and domestic organization, combined with religious instruction, as a means of reformation and moral train-

ing, is acknowledged by the Government. He congratulated the society on being the first to establish a system of agricultural training in England, with a view to sending the boys as labourers to the colonies; but, though an admirer of the Ragged School system, he could not concur in the suggestion of a fusion between the two institutions. There can be no fusion between those who are merely objects of charity and those who are the objects of punishment and reformation.

M. Dupeptiaux expressed his satisfaction at being present upon an occasion so interesting to his feelings, and his admiration of the system pursued at the Farm, which, though yet in its earliest infancy, had produced very excellent results:—

"The principle of agricultural training-schools, as agents of reformation, has been tested by experience. It has been eminently successful at Mettray; nor is it surprising when it is considered that agriculture is the primary spring of riches, of health, and of happiness. Such schools are, in fact, the only safe and effectual means for reforming young criminals; and this conviction is rapidly spreading not only in England but in France and Germany, as well as Belgium. His official experience has been quite sufficient to show him that punishment only would never effect the work of reform. Young offenders must be won over by the law of kindness, shown in imparting religious instruction to them, and in placing them in circumstances calculated to create or restore self-respect and the good opinion of society."

SEIZURE OF A BRITISH SUBJECT.

At the Thames Police-office, on Monday, the master of the bark Mary Ann, appeared for the second time before Mr. Yardley, to show cause why he refused payment of £17 16s. 8d., the wages of Isaac Bowers, a coloured native of Antigua, who had been his steward from Glasgow to Boston and Charleston, and thence back to London.

The master, when he was first before the magistrate, refused payment on the ground that the complainant, who is a British subject, had been taken out of the ship at Charleston by the authorities there because he was a coloured man, and imprisoned for two months in the common gaol, to prevent his having any communication with the slave population, and that he had been charged £20 by the sheriff for the maintenance of the seaman while he was in gaol. Expressing his surprise at such an outrage on the liberty of the subject, Mr. Yardley said the wages must be paid notwithstanding the man had been taken to prison, and the expenses incurred, because there was no stipulation in the articles to exempt the ship from the liability. The master now offered to pay the wages, but complained that he could not go back to any slaveholding state in America, without the risk of having his "ship scuttled or the masts taken out." After considerable dispute as to the exact value of certain dollars which he had paid to the complainant, and as to the number of days for which he could claim remuneration, the master, in spite of his offer to pay, seemed so little disposed that way that the solicitor threatened to "obtain a distress warrant and seize the ship." Mr. Waddington then took up his papers, and as he was going away said, "D—n it, I wish we were all slaves, seamen, magistrates, and all."

An order was made for the payment of £11 14s. 6d., giving the captain credit for advances.

PROGRESS OF INCENDIARISM.

NORFOLK.—About one o'clock in the morning of Sunday last, a fire broke out on the farm in the occupation of Mr. William Turnbull, farmer, of West Dereham; and, in spite of the exertions of the inhabitants and police, a wheat stack, a barley stack, about a ton of hay, and a whole range of sheds were consumed.—*Norfolk Chronicle*.

OXFORDSHIRE.—A stack of barley straw, in the rick-yard of Mr. Rowles, of Weston-on-the-Green, was discovered to be on fire, on Friday evening, and it quickly communicated to a stack of bean-straw near, both of which were consumed. By prompt exertion the fire was soon got under, and prevented from spreading to the corn-ricks near.—*Oxford Journal*.

ESSEX.—A cart-shed, hen-house, and other small out-buildings on the farm of Mr. Edward Mills, of Wimbush, near Saffron Walden, were burnt down, on Monday together with a quantity of straw, about a dozen hens, and two guinea-fowls. The damage, estimated at from £50 to £60, is covered by insurance in the Norwich Union Office. Mr. Mills is described as a good master, and no motive can be assigned for the act of incendiarism.—*Essex Standard*.

BERKSHIRE.—A fire was discovered in a rick of hay on the farm of Mr. T. Hewett, at Goring, a short distance from the station of the Great Western Railway, on Monday afternoon. An alarm was speedily raised, and the fire extinguished after burning a few tons of hay. The incendiary then proceeded to a stack of wood in the neighbourhood and attempted to fire it, but did not succeed. A search was immediately instituted, and suspicion fell upon a man of bad character, named Elderfield, and the track of shoes of a peculiar form having been compared with this man's, he was taken into custody. Upon his examination before W. H. Stone, Esq., of Streatham-house, a magistrate for Berks and Oxon, he at length admitted his guilt, and was committed to Oxford Castle for trial at the next assizes.—*Berks Chronicle*.

CORNWALL.—A furze-rick, on Trevethan farm, the property of Mr. John Jago, was set on fire by some incendiary, on Monday evening. Fortunately, although some corn-stacks were near, the wind took the flames in a contrary direction, or the loss would have been much greater.—*Cornwall Gazette*.

NORTHAMPTONSHIRE.—A stack of straw and a wheat-rick in the farm-yard of Mr. James Mather, of Irchester, were fired on Saturday night last. The stack of straw was destroyed, and the wheat-rick partly destroyed and much damaged. The engines from Wellingborough were quickly on the spot, and by the exertions of the firemen and others the surrounding buildings were preserved. The property destroyed was insured.—*Northampton Herald*.

HUNTINGDONSHIRE.—An incendiary fire was discovered on the premises of Mr. Meadows, farmer, on Saturday morning. It appears to have originated amongst some reed lying in the close at the back of the farm-buildings, several of which were undergoing the process of being fresh thatched. From thence it communicated to the cow-house and to the wheat-barn and another building, all of which were consumed, together with several implements of husbandry and a small quantity of corn. By this time plenty of assistance had arrived, and water being abundant, those assembled succeeded in arresting the progress of the flames, ere they extended to the farm-yard and the buildings on the opposite side of it. The extent of loss on the buildings will be about £150, insured in the Sun Fire Office; and of the farming stock about £160, insured in the Royal Exchange.—*Cambridge Chronicle*.

MURDERS AND MURDEROUS ASSAULTS.

Another murderous assault by a drunken husband on his wife, such as we have so frequently to record, took place on Sunday morning in the neighbourhood of Drury-lane. Donovan, the well-known pugilist, who lived at No. 17, Short's-gardens, Drury-lane, had been drinking at some public-house in the neighbourhood, along with his wife, on Saturday night, and returned home soon after midnight. She happened to say something which displeased him, upon which he struck her on the face and head. The last blow knocked some of her teeth out; but this did not satisfy him; he called for the poker, with which he was in the habit of beating her in a most unmerciful manner; and, in a state of terror, she pushed the window up to call for assistance: he flung her over. She fell head foremost; by which her skull was fractured, her forehead completely beaten in, and several ribs were broken. The poor woman was taken to King's College Hospital, with little hope that she could possibly survive. Donovan was taken into custody, and on Monday was brought up for examination at Bow-street, but was remanded for a week, in order that further evidence might be obtained. To screen her husband the poor woman says she either fell or threw herself over the window. Her own daughter, however, a little girl, states positively that her father lifted her mother up and threw her over the window.

A murder, accompanied by circumstances of a very mysterious character, took place in Clapham last Sunday, at the time of the morning service. Mr. John Maddie, residing at Claremont-place, Wandsworth-road, returned from church at one o'clock, and, after ringing the bell at the gate several times without any one answering, went round to the garden gate, which, to his surprise, was unfastened. On entering the house he found the washhouse door open, and also that of the back kitchen, and in the front kitchen was his housekeeper lying on her back, her legs extending over the threshold of the door, and her head lying towards the French windows that open into the area in front of the house. Mr. Maddie felt the body, and, seeing that life was extinct, rushed out and alarmed the neighbourhood. So horrified were the neighbours that none of them would go into the house. At last two of them went in, and found the body strangely disposed; the right leg was partly drawn up under the body, and entangling the foot, which was without a shoe (which is missing), was a coil of rope used in hanging out clothes; her head rested on six or seven folds of carpeting, and within six inches of her head was a basin containing about a pint of clean water. The face, hands, and other parts of the body were cold. There was not the smallest contortion of features, nor any marks of personal violence. The eyes were closed as if in sleep, and but for the ghastly expression of the face it could have hardly been imagined but that she slept.

The police attended promptly, with Mr. Parrott, jun., the surgeon to the police force, who examined the body, and pronounced life to have been extinct some time. He could detect no outward marks of violence, nor was there any mucus flowing from the mouth or nostrils. On looking round as to the state of the house, it was found to be in very great disorder, and Mr. Maddie soon discovered that a gold watch, some jewellery, rings, plate, &c., had been carried off. Mr. Coleman, the inspector of police, having communicated with Mr. Bicknell, the superintendent of the V division, made an examination of the premises, and found that every drawer, box, and even the iron chest had been opened and ransacked, and that a small box, in which the housekeeper kept her money, was emptied of its contents. A very great deal more labour appeared to have been expended in opening the various drawers, cupboards, &c., than would have been used by an expert thief. Subsequently the police learned that two men had been seen in a bye-road near the rear of the house at about twenty minutes past noon. Between eleven and twelve o'clock a man was looking about the bye-lane, and lay down in the grass in the rear of the house. Another man, about the same time, was seen near the spot.

On Monday evening an inquest was held, at which the surgeon and Mr. Maddie gave evidence to the effect stated above. Mr. Parrott was asked by a juror if he would have detected chloroform had any been applied. Mr. Parrott could not say, as he did not suppose that there has been any case where a post mortem examination has taken place after chloroform has been applied. He was quite unable to account for the cause of death. Mr. Maddie said:—"I am an independent gentleman. The

deceased had been in my service for twelve years. She was servant and housekeeper. She was, I believe, fifty-three years of age. She was generally healthy, but her constitution was not strong. She was a very sober woman. She was a servant, in the strictest sense of the word. I took her from conscientious motives. The deceased and myself were the only persons in the house. Yesterday morning, about twenty-five minutes before eleven o'clock, she let me out to go to church. She appeared cheerful enough. I left her in the house alone. She locked the gate of the house as I desired her to do; at least, if she did not it was her neglect, as I always ordered her to do so. After the church service was over I came home. I suppose it was about twenty minutes or half past one o'clock. Upon reaching my house I knocked at the gate for some time, and afterwards I discovered that the side gate was open, which was a very unusual thing. I was preparing to jump over the gate, and I then found it was not fastened, but only on the latch. I then went hastily down, for I suspected that something was the matter. I went into the kitchen, and there I found her. She appeared as if she had been dragged from the kitchen to the position in which she was found. Her head was laying on a heap of carpet. The carpet was not in the kitchen when I went out. I then ran out of the house and gave an alarm. When I returned I went up stairs, and I discovered the frightful consequences of the state she was in, and I am satisfied she was murdered. [Here the witness in a most excited state beat the table with his fists, and said, "Murdered—murdered. You may return what verdict you like, but I say 'murdered.' It is frightful that neither life nor property is safe in this country."] I found every place broken open. All my papers, deeds, banker's receipts, and other things were all thrown about the place. I missed a gold watch, about three or four pounds in money, and a coat. I cannot say what I have missed yet, as I have been so excited by the matter. I cannot say whether she had much money by her, but I think she had a pound or two by her. I had paid her wages about a week before. I paid her £2 10s. I do not know that she had any followers. I did not allow her to have any. I did not object to her friends coming if she did it openly. I do not know that she had any enemies. It was not her that they came after. It was my property. [Here Mr. Muddle again went off into an incoherent strain of language, abusing the judges and juries for not hanging everybody that was brought before them. "Some old villain like Rush has done this," said the witness. "This is giving the prisoner the benefit of a doubt! I used to turn them round! When I was a young man, and used to be on juries, I would hang them."] In reply to the Coroner, the witness added:—"An attempt was made to break open my house about two months ago. When I went out I ordered the deceased to prepare a dinner. There was no appearance of any preparation when I came home. There was no fire."

At this stage of the examination, the inquest was adjourned to Monday week.

It would seem that chloroform was used by the robbers to keep the housekeeper quiet, and that too large a dose was given her. A man was seen to leave the house of Mr. Muddle, and a person answering his description had been endeavouring to purchase chloroform on Saturday evening, at a chemist's in the Blackfriars-road. The police are satisfied that the robbery was not committed by regular hands. The drawers were forced by a small chisel, taken out of Mr. Muddle's own tool-chest.

Mr. Muddle appears unable to give the least assistance in tracing the property, not knowing what he has lost, and unable to describe even his gold watch, though he had had it for years.

An awful series of murders was committed on Tuesday, at Ingestre, in Staffordshire. Mr. Yarker, Earl Talbot's head gamekeeper, had been suffering from delirium tremens; the man who had charge of him incautiously allowed him to go out with him to shoot jackdaws. They had proceeded about a mile, when Yarker shot his companion, returned home and shot the servant girl who was at tea with an infant in her arms, fired at his sister and slightly wounded her; then ran from the house, and, his wife following him, he shot her; and he concluded by shooting himself. The wretched man and his three victims are dead.

A young woman, named Elizabeth Vicars, and her mother, residing at Belper, have been committed to prison for the murder of a female child, ten days old, of which the young woman was the mother. In the cottage where they lived the sum of £64 12s. 9d. in coin was found by the constable who apprehended them. The two women are said to have supported themselves by begging.

Charles Jopling, an embosser, was charged at the Marylebone-office, on Tuesday, with an endeavour to administer chloroform to his sweetheart, for the purpose of surprising her. The young woman stated that she was walking home with him at night from an entertainment. "They stood talking for a short time in the road near her aunt's dwelling, and he afterwards took her down a yard, where he acted towards her in a very improper manner. She asked him what right he had thus to insult her, upon which he uncorked a phial, and, having poured the contents on his handkerchief, applied it to her nose and mouth. She immediately raised her hand, thrust the handkerchief from her, and then called as loudly as she could for the assistance of the police. The handkerchief was found to be saturated with chloroform. The prisoner declined saying anything then, and he was remanded for a week.

MISCELLANEOUS.

On Monday the Queen and Prince Albert took a drive in an open carriage, and on Tuesday her Majesty and the Prince walked in Buckingham-gardens. On Wednesday morning the Queen's physicians issued a bulletin announcing that she had been safely delivered of a prince

that morning at 17 minutes after 8 o'clock. The Court newsmen gives the following additional information on the subject:—

"In the room with her Majesty were his Royal Highness Prince Albert, Dr. Locock, and Mrs. Lilly, the monthly nurse; and in the rooms adjoining were the other medical attendants—Sir James Clark and Dr. Ferguson, and the Ministers and Officers of State summoned on the occasion. The Privy Councilors present were—the Archbishop of Canterbury, the Bishop of London, the Duke of Wellington, Lord John Russell, Sir George Grey, the Marquis of Breadalbane, and the Duke of Norfolk.

Shortly before nine o'clock in the morning the Duchess of Kent arrived at the Palace. The Duke of Cambridge, attended by Major Stephens, arrived at the palace in the forenoon to learn the state of her Majesty and her royal infant. The Duchess of Kent returned to the palace in the afternoon, accompanied by the Prince of Leiningen.

At three o'clock in the afternoon a Privy Council was held at the Council-office, which was attended by Prince Albert and the principal Ministers and officers of State, and at which the Archbishop of Canterbury was ordered to prepare a form of prayer for the Queen's recovery.

About eight hundred of the nobility and gentry called during Wednesday at Buckingham Palace to make their dutiful inquiries after the state of her Majesty and the infant Prince.

Upwards of one thousand of the nobility and gentry called on Thursday at Buckingham Palace to read the bulletin of her Majesty's health. Her Majesty and the infant Prince are going on favourably.

The Duchess of Kent, accompanied by the Prince of Leiningen, went to Kew on Monday and paid a visit to the Duke and Duchess of Cambridge.

The Duke and Duchess of Cambridge went from Kew to Claremont on Tuesday, and paid a visit to the Count and Countess de Neully and her Majesty the Queen of the Belgians.

The Queen of the Belgians visited the Queen on Saturday at Buckingham Palace. She was received on her arrival at the Vauxhall station from Claremont by Prince Albert, who accompanied her to the Palace. The Queen of the Belgians partook of luncheon with her Majesty and Prince Albert.

The Court Circular of Thursday announced that his Royal Highness Prince Albert honoured the Duke of Wellington with a visit at Apsley House on Wednesday. It is now understood that his Royal Highness did so at the express desire of her Majesty, in order to convey to the noble duke the intimation that it was her Majesty's gracious intention to have the newly born prince baptized by the name of "Arthur," as a testimonial of her high personal regard for his grace, and in commemoration of the great and important services he had rendered to his country. It will be remembered that the day in question was also the natal day of the noble duke, which gives a further interest to this determination on the part of the Queen.—*Daily News*.

The Bishop of Clogher (Lord Robert Tottenham) died on Friday night week of inflammation of the chest, from cold. Clogher is the last of the suppressed Bishopsrics. Its revenues, amounting to £13,000, will be transferred to the Board of Ecclesiastical Commissioners.

Lord Gough arrived in Dublin on Friday evening. A round of banquets in honour of his visit to his native country are in preparation in Dublin, Limerick, and Clonmel.

The remains of the young Duchess of Marlborough were interred on Friday week in the family mausoleum at Blenheim Palace.

A letter of the 22nd ult., from Cannes, says that Lord Brougham has lately astonished the natives by pleading his own cause in French in some trial before the tribunal of Grasse, chef lieu of the arrondissement.

Letters have been received in Dublin from Mrs. Moore, stating that the condition of her husband is such as to leave no room for doubt that his case is beyond the reach of medical aid or chance of recovery.

Mr. Gorham's son has addressed a letter to the newspapers denying that he is about to join the Church of Rome.

On Tuesday afternoon, at half-past three o'clock, the usual ceremony of betrothment and exchange of rings took place, at the palace of his Royal Highness Prince Frederick of the Netherlands, between her Royal Highness the Princess Louisa, eldest daughter of Prince Frederick, and his Royal Highness the Crown Prince of Sweden and Norway.

Miss Clara Novello, who married an Italian nobleman, the Count Gigliucci, has returned to the operatic stage, and recent accounts speak largely of her success. A private letter states that her engagement at Florence has terminated, and that before her departure she sang at a grand concert given by the Grand Duke—an unusual compliment, the practice ordinarily being to have no other than the two court singers. The Novello was in treaty with the directors of the Opera-houses both of Naples and St. Petersburg, but, it is added, she is likely to visit England about the middle of May.

Ludwig Tieck, the celebrated writer, is dangerously ill. The marriage of the Duke of Genoa with the Princess Elizabeth of Saxony was celebrated at Dresden on the 21st of April.

It is reported that Prince Metternich is about to return to Austria, and that he will be appointed Chancellor of the Empire.

The Countess Belgiojoso arrived at Smyrna on the 9th ult., with her daughter and twelve Lombard refugees; the whole party immediately left for Constantinople.

The Emperor Nicholas is expected to arrive at Warsaw on the 24th instant.

The American, Guell, who eloped with one of the Spanish King Consort's sisters, is to be made Duke of Tamarind. Tamarind is the name of one of his estates in Cuba.

A morganatic, or left-handed marriage was concluded on Saturday last, between Prince Adalbert, the son of Prince Albrecht, and Therese Elslser, the sister of the

celebrated danseuse. The King, in giving his permission to the marriage, granted to the lady the title of Madame von Barnim. By this marriage a son of the Prince, seven years of age, is legitimised.

A deputation, consisting of the Duke of Richmond and a number of other noblemen and gentlemen, had an interview with Sir George Grey, at the Home-office, on Thursday, to deliver addresses to the Queen from several hundred places, praying for a dissolution of Parliament.

A very large and respectable meeting of the inhabitants of Marylebone was held on Thursday in the Princess's Concert-room, Castle-street, Oxford-street, to adopt measures for promoting the Exhibition of 1851. The Right Honourable Lord Portman occupied the chair. Resolutions in accordance with the object of the meeting were moved by Mr. Cobden, Sir Benjamin Hall, Mr. Mackinnon, Lord Dudley Stuart, the Reverend Dr. Morris, Roman Catholic Bishop of Troy, and Mr. Van de Weyer. Mr. Cobden in moving a resolution expressive of an opinion that the funds should be provided by the voluntary subscription of all classes, said there were still some doubts in the minds of some as to the effect which the exhibition would have on the trade of the metropolis:—

"Now, what was this project? In the first place, from May of next year till September, there would be an influx of at least 1,000,000 persons into the metropolis—such a gathering as the metropolis had never seen before. Who would suffer from that? Would not the lodging-house-keeper, the hotel tavern-keeper, the tradesman, the cabman, the humblest artisan—would not all benefit by the influx of so many strangers, and the necessity of finding accommodation for them?"

A protection meeting, attended by between 2000 and 3000 landowners and farmers, was held at Ely, on Thursday. It was addressed by the Earl of Hardwicke, Mr. Elliott Yorke, M.P., Mr. Townley, M.P., and several other speakers in favour of a return to the protective system.

On Thursday afternoon a deputation, consisting of medical gentlemen of the metropolis and the larger towns in the United Kingdom, waited upon Sir George Grey, at the Home-office, for the purpose of representing to him the necessity which exists for the grant of a royal charter for the incorporation of general medical practitioners into an independent college.

An active movement has been made in Hastings to petition the House of Commons for the repeal of the window duty. A committee, meeting at the Marine Hotel, consisting of gentlemen of all political parties (Mr. Alderman Clift in the chair), unanimously passed resolutions for this purpose. The petition having been adopted by the committee, and signed by "seven hundred" householders, headed by the mayor, and followed by the clergy, magistracy, municipal authorities, and the medical profession, &c., almost all electors of the borough, has been entrusted to Lord Duncan for presentation. The members for the borough, and eastern division of the county, have been requested to support the prayer of the petition. The committee, before departing, unanimously expressed their great surprise at the unaccountable absence of both their members on the late division upon Lord Duncan's motion for the repeal of the window-tax, and requested the chairman to communicate the same.

The British Museum was closed on Tuesday last, and will continue shut till Tuesday next, in order that the reading-rooms and museum may be thoroughly cleaned; it will be then reopened to the public.

In the Court of Common Council the other day, great objections were made to the brick building now being raised on the Surrey side of London Bridge, near the Bridge House Tavern. We do not wonder at it. It is an ugly pile, sadly in the way.—*Builder*.

The authorities at the National Gallery have received the official instructions for the removal of the Vernon collection from Trafalgar square to Marlborough House, the residence of the late Queen Dowager, where the collection will be opened to the public on Whit-Monday.

At the suggestion of her Majesty, the Commissioners of Woods and Forests are about to make a series of important improvements in Kensington. The houses in High-street, directly opposite the Queen's-road, newly formed, will be thrown down, and a road will be constructed therefrom into Brompton; a direct communication from the latter place to Bayswater will thus be acquired. The old barracks at Kensington will be thrown down, and a new pile of buildings will be erected in lieu of them in another part of the grounds.—*John Bull*.

The mansion in Great Queen-street, in which resided Sir Godfrey Kneller, the celebrated painter, and which was designed and erected for him expressly by Inigo Jones, is announced for sale by auction.

It appears surprising in a country like this that there should be no memorial, not even an inscription, to mark the spot at Runnymede where the Magna Charta of every Englishman's rights received the sign manual of King John, in the twelfth century, through the firmness of the barons. The site at present is occupied as a race-course, with an unsightly stand in the centre.—*Builder*.

The first stone has been laid of a handsome edifice near Emsworth, in the Elizabethan style, intended as an asylum for six decayed merchants of London, and to be called Stanstead College. The stone was laid last week by Mr. Dixon. The estimated cost of the building is £5000. Each of the inmates is to have £50 per annum, and a separate apartment, and "spiritual, medical, and domestic attendance." The grounds contain about five acres; there will be a handsome terrace; for exercise in wet weather a noble vestibule, and for dinner a commodious entrance hall. The sum of £50 per annum will be provided for the domestics, besides board and residence in a house attached to the college.

Messrs. Attwood, Spooner, and Co., refuse to subscribe any money towards the Industrial Exhibition of 1851, because they "consider it very unjust and very unfair to our own manufacturers to encourage foreigners

to send the productions of their industry to be sold here, in rivalry of our own, free of duty upon most if not upon the whole of them, whilst they utterly repudiate a similar free admission of English manufactures into their territories." [This is either a very gross misconception of the project, or worse: the specimens will be admitted duty free, in bond, for exhibition only.]

The Arctic expedition, in search of Sir John Franklin, under the command of Captain Austin, is to sail from Greenhithe this day (Saturday). Sir James Ross and Captain Parry, who have visited the ships, declare that no Arctic expedition was ever so well fitted out as Captain Austin's is. Captain Sir John Ross's expedition in search of Sir John Franklin is now provided for by subscriptions within £400. Lady Franklin's expedition, under the direction of Commander Codrington Forsyth, is also in active preparation. Lady Franklin has subscribed £1000 towards the fund for that purpose. The American expedition, consisting of two small vessels, is also nearly completed; so that the whole of the four expeditions on this sacred mission will soon be on the way to the Polar regions.

The contest at Lymington has resulted in the return of the free trade and financial reform candidate. The numbers polled were—Hutchins, 121, Stewart, 103. Mr. Stewart resigned at about three p.m.

The half-yearly meeting of the shareholders of the Great Indian Peninsular Railway was held on Monday at the London Tavern. From the report read it appears that the engineering staff of the company had reached Bombay in February; and, when the accounts were despatched by the last Indian mail, nine miles of the line had been staked out, and was ready to be proceeded with. Should the East India Company do what it can now to accelerate the progress of this undertaking, it is believed that the line will be completed considerably within the time specified, at an expense a good deal below the original estimate.

The Art Union of London held its fourteenth annual meeting, at Drury Lane Theatre, on Tuesday, the Duke of Cambridge in the chair. The Council reported subscriptions for 1850, to the amount of £11,180 8s.

Meetings have been held in London, during the week, of the British and Foreign Bible Society, the Colonial Church Society, the Church Missionary Society, the Wesleyan Missionary Society, the Christian Young Men's Association, the Horticultural Society, the General Domestic Servants' Benevolent Institution, the Irish Society, the Camden Society, and the Sunday School Union.

Several Irish estates were sold on Tuesday before the Encumbered Estates Commissioners. In several cases they did not bring more than ten years purchase.

The *Nation* states that the tenant conference will be held in Dublin in the latter end of May, when "the tenant societies of the four provinces will have an opportunity of comparing their views, and taking measures together."

Letters, written in London on Friday evening, were delivered in Dublin on Saturday forenoon, between eleven and twelve o'clock, affording time for answers to be forwarded by the Holyhead mail leaving Kingston at one p.m.

In all the Roman Catholic dioceses throughout Ireland a *Te Deum* has been ordered by the respective Bishops, in thanksgiving for the safe restoration of his Holiness the Pope to his dominions.

The tornado which committed such devastation in Dublin on Saturday week, appears to have visited the North of Scotland also. The *Inverness Courier* states that no fewer than ten thousand trees were uprooted in Strathspey by the gale of that evening.

A few nights ago a threatening notice was posted on the house-door of Timothy Doonican, a farmer residing near Birr. The notice bore a sketch of a coffin, a case of pistols, and a blunderbuss, and intimated that, if any person attempted to take the widow Fern's land, they might be prepared to meet their doom ere long.

The cholera, it is said, has made its appearance at Castlecomer, in the county of Kilkenny, and in Bagenalstown, in the adjoining county of Carlow. In the former locality there have been five cases, three of which have proved fatal, one recovered, and one still under treatment. In the latter there have been six cases, two of which resulted in death, the remainder being under treatment.

The pressure of pauperism in Ireland appears to be considerably less than it was last year. In Cork the poor-rate recently levied is only one shilling in the pound, instead of four shillings or five shillings during the famine.

Mr. George Mathews, a confidential clerk in Dublin Castle, to whose care the distribution of the *Regium Donum* and of other trust funds had been committed, is said to be a defaulter to the amount of £3000. It is stated that another person, connected with a different department, is under suspension, pending an investigation of accounts.

The Lostwithiel powder-works, at Herod's Foot, five miles west of Liskeard, exploded at nine o'clock on Friday night, the 26th ultimo. There were three or four tons of gunpowder in store, which went off in three different explosions. The buildings were blown to pieces, and two men killed.

On Sunday morning the greater part of the premises of Messrs. Caird and Co., engineers, Arthur-street, Carlsdyke, was laid waste by fire. The amount of damage is estimated at from £30,000 to £35,000, and the premises were but partially insured.

At a recent meeting of the guardians of the Wilton union it was unanimously agreed that the salaries of all officers receiving less than £70 per annum should be reduced 7½ per cent., and of those above that amount 10 per cent. The guardians of the Tisbury union some time since came to a resolution to reduce the salaries of all the officers of that establishment 15 per cent., but the Poor-law Board have refused to sanction such reduction.

The suit of Mrs. Lakin against her husband for restitution of conjugal rights was decided in the Court of Arches on Tuesday. The couple were married in 1836, and have had six children. In October last Mr. Lakin left his wife, and since that time they have lived separately. No defence was made on the part of the husband. The Court decreed that Mr. Lakin must take his wife home and treat her with conjugal affection.

Mr. David Barclay, the late member for Sunderland, narrowly escaped drowning, on Saturday week. He lives at Eastwick-park, near Leatherhead, in Surrey. On that day the neighbourhood of Dorking was visited by a terrific storm, during which Mr. Barclay was riding to the house of his brother, Mr. Charles Barclay, at Bury-hill. At one end of Milton-court Pond, which supplies an overshot wheel below, the roaring of the rapid current through the floodgate frightened Mr. Barclay's pony, and, backing towards the pond, the pony and its rider were precipitated into a depth of from twelve to fourteen feet of water, with a strong current towards the floodgates. A youth, about eighteen years of age, saw the fall, instantly ran to the spot, and succeeded in holding Mr. Barclay by the hair till some other persons came to his assistance. By their exertions Mr. Barclay was brought safe to the bank, and, after a few hours' rest, he was so far recovered as to be able to endure removal to his brother's residence.

A young woman threw herself into the basin at Charing-cross, on Tuesday evening, but was taken out before life was extinct. She said she had been performing the rite of baptism according to her belief,—by immersion; she being a Baptist. From her incoherent exclamations it appeared that she had become mad on the subject of religion.

J. H. Twizell, eldest son of Mr. Wawn, Member for South Shields, while fishing in the Tyne, on Saturday, fell into the water, in a fit of apoplexy, and was drowned.

There is a very lucky house in Great Duke-street, at Newport, Monmouthshire, from which, during the past nine years, no less than ten young ladies, bearing no relationship to each other, have proceeded, on fine mornings, to the Hymeneal altar, with the men of their choice. We understand that numerous unmarried members of the delectable sex have been induced by their mamma to inquire for lodgings from the last "lucky lady."—*Monmouth Mercur.*

A draper in a town of Yorkshire has a placard in his window to the following effect:—"Woolen and linen goods, warranted free from cotton." Mr. Ferrand's wool-gathering league has, no doubt, suggested the idea. We recollect a Mr. William Walker, mayor of Leicester, being knighted by George IV., and the first document he signed afterwards was as follows:—"Sir William Walker, Knight Mare."—*Shropshire Conservative.*

In the churchyard of Stanhope the following specimen of pure Latinity occurs, celebrating the erector of a perishable monument:—"Hic lapis possit fuit ab unico ejus filio, Georgio Dissentario Ministro."—*African Journal.*

A morning journal describes the Republican Party in France as "that yelping Cerberus which has Liberty, Fraternity, and Equality upon its collar."

The Austrian Ministerial Council has resolved that the raising of the state of siege of Vienna and Prague be postponed *sine die*.

A Pesth journal states that much excitement prevails among the Israelitish merchants, because, while no excise duties are required of the Christian merchants for import goods, those duties are rigorously enforced by the magistrates on those of the Israelitish communion.

The number of journals now published in the Austrian empire amount to 179—of which 92 are German, 50 Italian, 28 Slavonian, 7 Hungarian, and 2 Romic.

The prisoners convicted of participation in the murder of Counts Auerswald and Lichnowski have been sentenced—Ludwig to imprisonment for life in chains, Georg to twenty years of the same penalty, Pfug to five and a half years, Körber to six months, and Dietrich to one year's detention.

The new English fog-signals are to be tried on the Vienna railways. During a fog these signals, which are about the size and thickness of a counter, are laid across the line and instantly explode with the report of a cannon when brought into contact with the wheels of the locomotive. Travellers, therefore, as a *sine qua non*, must be prepared to have nerves to encounter these fog-signals.

The Prussian Government has placed the several Dissenting religious bodies of the kingdom under the law of March 11, referring to the clubs and public meetings. In virtue of this construction of the law, a police agent may be present at divine service, and interrupt the prayers or discourses when he thinks fit.

The National Council sitting at Berne has just decreed that the French monetary system shall be carried out in Switzerland. As the Council of the States had already voted it in December, this decree of the Federal Assembly now becomes an obligatory law.

In Marienwerder the old sentence of death by breaking alive on the wheel, "from beneath, upwards," has just been pronounced on a woman named Lempeck, for the murder of her stepdaughter, a child five years of age. She deliberately buried her alive, though, as she says in her confession, "she resisted and shrieked dreadfully." She tied the child's hands behind her, forced her into a hole, and covered her with the earth, even after she heard the stifled cries of the victim. She told the neighbours the child had been sent to some relations. Neither on the trial nor in the confession did the woman exhibit any signs of derangement. The sentence in the form pronounced is never carried into execution.

The public gambling-houses have been re-established at Wiesbaden.

The *Frankfort Journal*, one of the moderate papers, describes the state of Saxony as "very precarious for the new Government." "Almost nine-tenths of the

Saxon nation belong to the democratic party, for the Saxon Government becomes daily weaker and weaker, and seems to be but a toy in the hands of Austria, or rather of the concealed Cabinet of Metternich."

The Erfurt session was closed on the 29th of April. No time is fixed for the reassembling.

The *Cologne Gazette* of the 1st of May says, "What autocratic Austria did not venture to do under Metternich, constitutional Austria has done publicly and officially, viz., recall the Jesuits. In the official journal of Verona we read the decree of installation, signed with Radetzky's own hand, whereby these worthies have the necessary localities assigned to them. Cardinal Schwarzenberg is most zealously interested in the matter, and dispenses the needful cash with a liberal hand. Their net is spread widely. Vienna has been omitted, probably to prevent the young men from coming into contention with its spiritual excitement. Nevertheless, their influence has been secured in the highest quarter; the future father confessor of the Court is to be a Minister of the order of the Jesuits."

The correspondent of the *Daily News* asserts that the crowd which welcomed the Pope on his entrance to Rome consisted of seven or eight thousand priests and monks, reinforced by the police, and as many thieves and vagabonds as they could muster. The people kept away. The people did not illuminate. "This is the real truth; all the rest is official *mensonge*." The *Morning Chronicle* confirms this statement, and says the aversion to the Pope is so great that the people, when they see him approach, "run under doorways and into shops to avoid him."

Some disturbances have taken place in the Romagna, on the occasion of the fetes given in honour of the Pope's return to Rome. At Bologna several persons were arrested for the singular reason that they cried "Viva Pio IX.," which is now considered an indication of revolutionary tendencies. The orthodox cry is "Viva il Papa."

Radetzky has granted permission to the Jesuits to return to their homes in Venice and Verona, from which cities they were expelled in 1848—*Vienna paper.*

On April 18, the Pope blessed the French army at Rome. A large handsome balcony was erected in front of St. Peter's, and 10,000 French troops occupied the great square. The Pope appeared at the great doors of the church about half-past four o'clock, and in an instant the whole of the army presented arms, kneeling on one knee, while the Castle of St. Angelo commenced a salute of 101 guns. When he stretched forth his hands, saying *Benedictio Dei omnipotentis*, &c., "thousands were quite overcome with emotion and several of the soldiers burst into tears."

The municipality of Florence have refused to be present at the drawing of the lottery re-established since the return of the Grand Duke.

A Republican movement, says the *Hamburg Free Press*, has broken out in Iceland, and the Danish governor has been driven away. The maintenance of the commercial monopoly of Copenhagen, of which the Icelanders have long complained, is the cause of the outbreak. Two steamers have been sent with troops to chastise the insurgents.

Information has reached Trieste of a rising against the Governor of Samos. The Divan was about to send a military force, under the command of a Pasha, to assist the authorities.

A vessel from New York has brought fifty-eight barrels of mutton as a portion of her cargo, the produce of the United States.

The seaport town of Lagunayra has been destroyed by fire. Only two houses were left standing. The loss is estimated at two millions of dollars.

The last ships from Rio de Janeiro bring melancholy accounts of the ravages of fever. The deaths were from 100 to 200 daily, and the utmost terror prevailed among all classes.

In Cuba, American visitors are under the strictest surveillance, for fear of an invasion by a projected expedition. The military of the island is increased, and robberies and murders by some of the soldiery are not uncommon.

A destructive flood was experienced in Toronto on the 3rd of April, arising from the unusual quantity of rain. Many houses, bridges, &c. had been swept away.

Famine and typhus are rendering the province of Murcia the Ireland of Spain. The island of Majorca is almost in as bad a condition.

An important discovery has been made in the neighbourhood of Erzeroum, of an extensive bed of coal, specimens of which have been distributed to the consular body in the locality. The province of Erzeroum has hitherto been without combustible materials, and the only fuel of the poor is the dried dung of the cattle. The country, though very productive, is excessively cold, and the thermometer descends as low as twenty-five degrees below zero. The importance of this discovery may be therefore readily appreciated, and is probably but the prelude to other and more valuable ones.

The three French Councils General of Agriculture, Manufactures, and Commerce recommend that, in conformity with the ministerial proposition, the provisions of the bill fixing at twelve hours the work per day in manufactures shall for the present be only applied to manufactures directed by a master holding a patent, and occupying at least ten workmen or workwomen. The Council have also resolved that, from motives of humanity and morality, work shall henceforth be interdicted on Sundays and legal holidays, with, however, the exception of branches of trade and commerce in which suspension cannot be conveniently made. It was also resolved that the day's work of children of from eight to twelve years, shall be reduced to six hours a day. A proposition that boys and girls, of from twelve to sixteen, not knowing how to read and write, shall also be employed six hours a day, was rejected after a brief discussion.

POSTSCRIPT.

SATURDAY, May 4.

In the House of Commons, last night, Lord ASHLEY succeeded in eliciting a statement of what Ministers intend to do with the Factory Bill. He said it had been reported that Government had some intention of proposing a scheme of their own in reference to the matter; and he thought it most desirable that the country should know whether or not that rumour was true, and that if so, they should, as soon as possible, be favoured with a general outline of the scheme proposed.

Sir GEORGE GREY, after some remarks on the difficulty of working the present factory bill, so as to carry out the views of its promoters, gave a statement of what Government intends to do in the matter:—

"The plan which he proposed was this—to substitute for the existing restrictions in the number of hours during which women and young persons might be lawfully employed, a new limitation of definition of the time of employment. The House was aware that the law at present fixed the hours between half-past five in the morning and half-past eight in the evening, as the time during which women and young persons might be employed in factories ten hours continuously. What he proposed to do was to substitute the hours between six in the morning and six o'clock in the evening, as the limitation within which for five days in the week the labour of those persons might be lawfully employed. With regard to Saturday, he proposed that the limitation should be from six o'clock in the morning till two o'clock in the afternoon, with an interval of half-an-hour for breakfast. The nature of the plan would perhaps be better understood when he stated that at present women and young persons might be employed ten hours each day during five days of the week, and eight hours on Saturday—making altogether fifty-eight hours in the week. Under the alteration of the law which he intended to propose, they would be liable to be employed each day between six in the morning and six in the evening—which, after deducting one hour and a half for meals would make ten hours and a half each day, or fifty-two hours and a half, in place of fifty hours, for the whole five days of the week. On Saturday they would be employed half an hour less than under the existing law. The advantage of this plan would be that the operatives would have half an hour more at their own disposal in the morning than they had at present, as they would not be obliged to come to their work before six o'clock, in place of half-past five o'clock, as at present; and they would be uninterrupted during the whole evening after six o'clock, while on Saturday they would be at liberty after two o'clock. There were one or two other enactments which would be necessarily consequent upon these, but they were comparatively unimportant."

Mr. HUME regretted to see Ministers lending countenance to the vicious principle of interference between masters and workmen. Mr. EDWARDS in the name of his constituents and of the factory operatives throughout protested against the Government's compromise.

The rest of the evening was chiefly spent in discussing the Parliamentary Voters (Ireland) Bill, which went through committee.

One remarkable and cheering phenomenon in the political world is the fusion of parties in great schemes. Classes no longer hold themselves so wide apart; political differences exist as heretofore, but do not interfere so much with union of action on neutral ground. A very striking example of this has come to our knowledge. The Bishop of Oxford has organized a committee for the purpose of recommending the Exhibition of 1851 to the working classes, and among the members of this committee it is significant to observe such a juxtaposition of names as the Bishop of Oxford and W. Lovett, Monckton Milnes and Henry Vincent, the Reverend John Cumming and George Dawson, Charles Dickens and Henry Cole, Lord Ashley and Charles Knight, Robert Chambers and W. M. Thackeray, W. J. Fox and Francis Place.

We have heard and believe that the Bishops have held more than one meeting, and are still continuing their deliberations on the present state of things in the Church. Without pretending to know, or to guess, the exact tenor of their deliberations, or even the matters which are their immediate subject, we can hardly doubt that such men will weigh well all the important consequences which must result from their not doing anything—or even from their not doing enough—at such a crisis to the Church of which they are emphatically the guardians and watchmen.—*From the English Churchman.*

The private view of the Exhibition of the Royal Academy took place yesterday. There is more than the usual variety of pictures; more, too, that command attention; though, perhaps, but few of a very high ambition. Among those of the highest pretension, we must place Pickersgill's "Samson Betrayed," Eastlake's "Good Samaritan," Dyce's "Meeting of Jacob and Rachel," Poole's "Job learning the Slaughter of his Servants," Armitage's "Aholiab hankering after the Images of the Chaldeans," and a "Young Jesus," of the pre-Raphaelite school, by Millais. MacIver gives us "The Return of Moses with the grass of green Spectacles," and a study for his fresco, "The Spirit of Justice;"

Webster, a gem of "A Cherry-seller;" Leslie, a "Tom Jones and Sophia Western;" Elmore, "Grielda," after Chaucer; Frith, "Sancho telling his tale to the Duke and Duchess;" Ward, "James the Second learning the Arrival of the Prince of Orange," Hart, one of his very best pictures, "The Rejoicing of the Law;" Paul Delaroche contributes a repainting of his "Cromwell looking at the dead body of Charles;" Edwin Landseer, a prominent picture of "the Duke of Wellington, at Waterloo, relating the battle to the Marchioness of Douro."

Of the Landscape department Turner has four of his magnificent misunderstandings, Roberts, an admirable Egyptian scene, Sidney Cooper, a masterpiece of "Summer Showers," Cooper and Lee together, "Cattlecrossing a Ford," Linton, a fine view of Venice, Creswick, "A first glimpse of the Sea."

In the Sculpture Room the most striking work is Westmacott's monument to the late Archbishop of Canterbury.

"It has long been a matter of surprise," says a correspondent, "that the absurd parliamentary conduct of the Honourable W. F. Campbell should have elicited no remonstrance or sign of disapproval from the electors who returned him. We learn from good authority, however, that an effort is now about to be made to displace him. A conference of reformers have met, and are now engaged in the choice of a candidate. When a fitting candidate is found, the honourable gentleman will receive a requisition from the electors calling upon him to resign." This movement is natural. Judging, however, not only from Mr. Campbell's political conduct, but his outward demeanour, some persons have expected that his family would have taken the initiative in urging him to retire.

The Extraordinary Express, in anticipation of the Overland Mail, brings letters from India to date of April 3, and China to March 10. The frontier of Peshawur still continued in a troublesome state. The Affreedees had compelled Captain Coke to evacuate a tower, garrisoned by three or four hundred of the Punjab infantry, which he had occupied at the Kohut end of the pass. The communication between Peshawur and Kohat was completely closed. Trade was dull, and courts-martial continued painfully numerous.

Letters in the *Delhi Gazette* state that this slight success of the enemy "has had the effect of rendering many localities hitherto considered safe the very reverse, several places being overrun with Affreedees, who do not scruple to boast of their intention to kill every European they may meet with. In the passes we are informed that the mountaineers have collected to a dangerous extent, and they have become so daring that the stations in the plains are threatened."

The only news of any importance from China, is the destruction of thirteen pirate-junks, by the steamer Medea, Commander Lockyer, of the Medea, states in his despatch that as soon as the pirates saw his vessel they made for the shore; "many of them jumped overboard, but upwards of 150 were destroyed by our shells and musketry." The crew of the Medea then took possession of the junks, although not without considerable resistance, but they ultimately repulsed the pirates—with considerable loss on their part. Several of the vessels were given up to their original owners where these could be ascertained, and the remainder were burned. Four of the junks were very large, of upwards of 250 tons, mounting sixty or more guns of various calibre.

The West Indian and Pacific mails reached Southampton yesterday, but have no news of any moment.

From Grey Town, on the Mosquito coast, we learn that a slight disturbance had been made by "a number of canoe-men from the interior, with two Nicaraguans at their head, who attempted to take possession of the place in the name of the Republic of Nicaragua." By the interference of the resident merchants this attempt was defeated, and next morning, at the recommendation of the British Consul, some of the intending insurgents were publicly flogged.

In the fire at Chagres on the 10th of March the entire town would have been destroyed but for the efforts of the Americans in subduing the flames. On the Isthmus a great many robberies have occurred; flogging under the Lynch-law system was adopted, and found effectual. A gang of men had been sent from Cartagena to erect sheds for the workmen employed in commencing the Panama Railway.

The drought in Barbados was still unabated. In Jamaica, Trinidad, and Antigua some slight showers had fallen.

An Extraordinary Gazette, dated Corfu, April 11, publishes the reply of the Legislative Assembly (through their President) to the address of the Lord High Commissioner. The reply commences by remarking upon "the rare example of order and tranquillity shown by the people in the exercise of its valuable privilege of election,"—a proof that "the recollection of the most ancient civilizations in the world is a heritage not lost"; and congratulating the Assembly on its being called, "for the first time, legitimately to represent the Ionian people, and on seeing confided to it the mournful task of healing, as

far as may be possible, the wounds of the country, and by institutions more consonant with its intellectual, moral, and material wants, render less bitter the remembrance of the past." The reply expresses regret at the differences existing between Great Britain and Greece; calls attention to various measures for the advantage of the island, especially one for public instruction, and concludes thus:—

"To your Excellency is presented the opportunity of recommending and supporting the salutary institutions which are required in reason and politics to harmonise with those already obtained, and to replace by a radical reform the discord and improvidence which at present exist."

Such institutions, due to the Ionian people by right, to the faith of treaties, to British honour, will make appear less tardy the approach of that hour which is known alone to Providence, and which human calculation cannot foresee, when the arbitress of the seas shall erect a trophy more glorious still than that raised at Navarino, when it shall with Europe, just and grateful, have united in one body all the scattered members of the Greek family, which, though divided by policy, have, in common, origin, language, religion, recollections, and hopes."

Sir H. Ward took two days to consider his reply. In that reply he rates the Assembly for their strange want of "thanks or even courtesy" towards her Majesty, who, in granting them a new constitution, had cheerfully made such large concessions, though she "had so little to risk by withholding them"; and severely censures the Assembly for an expression referring to the "deplorable and deplorable excesses" of last year, which "he will not affect to misunderstand," as aimed against himself. "Your injustice," he says, "has wounded me deeply, and will retard a settlement which I should have been the first to promote if sought in a spirit of conciliation and good faith." The Commissioner concludes by lecturing the House for the vagueness of "what you are pleased to call 'radical reform'":—

"If you have a proposal to make to me, make it in plain and intelligible terms. I shall be happy to find it of such a character as may warrant me in affording you the cooperation which you ask. But I will not risk the peace of these islands, or my own character as a public man, by assuming the responsibility of submitting to the Queen, with whom all constitutional changes must originate, any proposal in which I do not entirely concur; nor do I think that such a proposal can be prudently or properly made until we approach the close of a session in which the Assembly shall have given proofs of moderation and good sense in the use of the powers which it already enjoys."

"I have no wish to keep open past differences. All that I ask is, that you will take a soberer view than you appear to me to have done hitherto of your own position and powers; that you will rest satisfied with that share of authority which the constitution secures to you, and learn that to respect the rights of others who exercise with you concurrent jurisdiction is the best way to secure your own. * * * I will set the example of what I recommend, and act as mediator when differences arise, if the moderate party in this assembly will second my efforts firmly and in good faith. If not, I shall not shrink from any course that my own sense of duty may prescribe; and in that case, having exhausted all the means of conciliation that my experience as a public man can suggest, I shall use legally and constitutionally the rights vested in me as the Queen's representative for the maintenance of peace and order; and, confident in the support of the intelligence and good sense of the country, I shall wait until the time shall have arrived for a legislation consonant with its wants."

The *Moniteur* announces that the Minister of the Interior has appointed a Commission, to prepare a project of law upon the "reforms necessary to be made in the electoral law." The Commission is composed exclusively of Legitimists and Orleanists.

The new project of law submitted by the Government to the Commission will, it is said, disfranchise 3,500,000 voters.

The Council of State of the canton of Tessin, forbids the public exhibition of the Holy Sacrament and the chanting of the *Te Deum* in the churches, as ordered by the Bishop of Coire to celebrate the return of the Pope to Rome. The reasons assigned for this step, are—first, that the Bishop issued his circular fixing the ceremony without previous communication with the Government; next, that the circumstances which preceded and accompanied the return of the Pope were of such a political character as to cause "disagreeable sensations" in Republican States; and finally, that the proposed celebration might give rise to demonstrations injurious to religion and calculated to disturb public tranquillity.

The *Journal de Geneve* states that Mazzini is still in Switzerland.

Great improvements have been made in the post system between Austria, Prussia, and the German states, in imitation of Rowland Hill's plan. The most important point is, that Austria and Prussia have renounced all claim to transit postage: Stamps will be employed, as in England.

According to the last advices from Warsaw, the Czar was expected to arrive in that city on the 7th instant.

Three shocks of earthquake were felt on the 19th of April at Constantinople. The whole city felt them, but, with the exception of the falling down of a few chimneys, there was no damage done.

The Leader.

SATURDAY, MAY 4, 1850.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in its eternal progress.—DR. ARNOLD.

THE NEW CRUSADE.

FOR present abuses the moral of Carlyle's last pamphlet is *Despair*,—or a rough alternative. He does not, indeed, print that moral; but the description of the inextricable puzzle so overlays the suggestion of the clue out of it, that you give it up.

He describes the world amongst us here in England as subject to the overruling tyranny of Talk. For that only is there success; only in the talking careers of Parliament, Church, and Law, is there preferment. "Of all organs of man is there none held in account it would appear but the tongue he uses for talking. Premiership, Wool-sack, Military, quasi Crown, all is attainable, if you can talk with due ability." "Do not talk well, only work well and heroically hold your peace, and you have no chance" whatever; except in the "beaver" line of activity, the industrial. One other outlet remains, however, that of literature, or "trying to write books"; "in this career there is happily, no impediment that can turn him"—the candidate for employment—"back, but private starvation, which is itself a finis, a kind of goal,"—and here, too, the demand is "vocables, still vocables": "Vox is the God of this universe."

This is the reflex of Wakefield's description of the "uneasy classes," adding to that, however, the trait of anarchy. Every portal closed against action, talk stands in Parliament, and governs by a veto on every thing active or real. Here are fine natures wasted; being fine but still not strong enough to resist the infection. One can almost guess at the original of Carlyle's sketch:—

"While the galleries were all applanse of heart, and the Fourth Estate looked with eyes enlightened, as if you had touched its lips with a staff dipped in honey,—I have sat with reflections too ghastly to be uttered. A poor human creature and learned friend, once possessed of many fine gifts, possessed of intellect, veracity, and manful conviction on a variety of objects, has he now lost all that;—converted all that into a glittering phosphorescence which can show itself on the outside; while within all is dead, chaotic, dark; a painted sepulchre full of dead men's bones! Discernment, knowledge, intellect, in the human sense of the words, this man has now none. His opinion you do not ask on any matter: on the matter he has no opinion, judgment, or insight; only on what may be said about the matter, how it may be argued of, what tune may be played upon it to enlighten the eyes of the Fourth Estate."

Here, then, is difficulty and no extrication. Here is universal want and no supply, but vocal wind. The world is out of joint, and no one seems born to set it right. Society itself can confirm Carlyle's jeremiade. You of every class know how the fact is with you. The tradesman, whose starving workmen reproach him with his "successes," knows that his books show a balance hovering between decency and ruin. He lives a life of uncertainty—a prosperity gained at the cost of opprobrium, not without some twinges to his own conscience, or bankruptcy; the poor see the wealth they help to make increase in magnitude and value, while they can touch it not. The modern Tantalus, under a refinement of cruelty in his fate, is doomed to grow the grapes he cannot reach. Uncertainty and anxiety, those insatiable demons of civilization, are creeping upon the very wealthiest classes. The landlord counts uneasily the fields that are not yet mortgaged. There are exceptions; but you who read, in whatsoever class you may be, know that if we do not now touch your case, yours is a blessed exception to the general rule.

"Government" is but an arrangement to conduct more happily the affairs of society. We have come to this pass, and we are to interpret it as showing that our arrangement wants mending. But who shall begin the task of amendment? Invite the labourer for that work, and you obtain a speech. Wakefield describes the continually

increasing uneasiness of society under the screw of overcrowding in the community and intense competition. Carlyle describes our public men as so far demoralized by self-seeking and the cant of the day, that they are incapable of bestirring themselves truly and actively to guide us out of this condition. The flood is rising, and no one will gird up his loins to mend the dikes or get boats. The flood still rises continually, time and tide waiting for no man, and our ears are deafened unceasingly with admirable speeches about boats and dikes of every kind, "all most perfect in their plan and constitution." The extremity visibly approaches, but we have yet no extrication. It is not for want of means that we are at this pass. We are capable of labour,—the earth will yield us its fruits for labour; we have the faculties of enjoyment. Life might be an apprenticeship to paradise, if its opportunities were diligently and reverentially used. But who shall say that the condition of the harassed shopkeeper watching the beck of his customer, and haunted by the shadow of his books, is Life? Who will call the half-starved toil of the labourer Life? Our arrangements have converted the riches of the universe and the capacities with which we are endowed to mockery. We prefer to do that, rather than improve the arrangements which we call Government. The matter-of-fact man, the practical statesman, and the closet philosopher, agree in this description of our condition. You call for a rescue, and, as Carlyle says, you have a speech. Government is an organized "vanity and vexation of spirit," and there is no hope that it can become better, its disease being self-productive.

What is the moral of this most gloomy and despairing account? Its moral is,—Worse and worse for us, until some unimaginable disaster; or else a rough alternative, resentment growing intolerable, and consummated in revolution. Easy, lazy resignation, drifts along the current of time until it comes to that rapid turn. Speaking where no Cromwell is, by these accents of despair the eulogist of Cromwell suggests a desire for some new internal conquest to redeem us from this bondage.

But, in truth, if we read the signs of society aright, Carlyle has not summed them all up. There are others which he ignores, it not suiting his mood or his pride of intellect to know them. They are not achievements as yet, but rather signs of disposition. If you look you may note many a healthy symptom. The working classes, always so oppressed by difficulty and hardship, lately so violent and unsettled in their prospects, are studying in quiet—among other things the art of self-possession. The middle class, awakening from its dream of mere trade, displays many tokens of a more generous feeling. The movement to make baths and washhouses for the poor has mainly been supported by the middle class. A homely movement, incapable of any very dignified name, and yet possessed by a spirit genuine, refined, philosophic, holy. Even in its discussions, the clergy shows the signs of an awakening from slumber to a sense that it must go forth and advise,—that it must study its mission anew, and speak more wisely. Among the Dissenters, often intolerant ultra-Protestants, a new generation has come forward, with a wholly new and liberal spirit. The New Reformation is bringing out men bent on restoring the influence of religion, by setting it perfectly free, and enabling it to work by realities, not forms and pretences. Even the passing efforts of Young England, and new-fangled plans for "protecting British industry," sanitary reforms—all these are signs that feelings and motives are reawakening with every class; that it wants but some general appeal to call them forth in a common council for the common welfare—some inducement to speak openly and to acknowledge the common faith that is in them all. If public men can but make the most of these influences which exist, and are already moving society in every part, they may expedite the revolution which is impending in a prompt and peaceful form. That is the extrication from the slough, out of the nightmare of Talk. To take the lead in it should be the office of the New Reformation, preaching a new crusade for the peaceable chivalry of our day against the monsters of our day—the Shams and Pretences.

UNIVERSAL SUFFRAGE.

The election of Eugène Sue enables many of our political adversaries to point a sarcasm against universal suffrage, but as the *Times* truly observes, "in reality the struggle lay not between the men at

all, but between the principles they happen to represent," and the triumph is not the triumph of a melodramatic novelist, but of Socialism. The reason why Sue was elected and Leclerc rejected, was that the masses had to choose between one man who openly, unflinchingly espoused their cause, and one man who espoused no cause at all. Because Socialism is so wide-spread, and has so few accredited Leaders of name and character, it is condemned either to be silent and unrepresented, or to choose the most popular man who will represent it. As long as principles deeply affecting the welfare of nations are denied the right of candid examination,—are met with obloquy, ridicule, and persecution, in lieu of open, temperate discussion, so long will the upholders of these principles be condemned to fight for them instead of arguing. As long as men fitted by intellectual and moral qualifications to be the Leaders of the People hold aloof from them, because they dread obloquy, dread not being "respectable," dread the turbulence of the People, and do not sympathize with them, so long will the People be condemned to follow demagogues who do sympathize—or pretend to sympathize with them.

To use this as an argument against universal suffrage is trivial. Let the People have a choice, and they will certainly choose the right men. There is a fund of justice, good sense, and instinctive appreciation in the People, sufficient to secure the utmost purity of election, if the field be not, as now, a battle-field. It is often said that an ignorant mob can never properly appreciate the intellectual pretensions of candidates; and it is thought to be the *reductio ad absurdum* of universal suffrage to ask how is the Wisest to be chosen by the Ignorant? The answer is simple. The Wisest would not be chosen; he would not be chosen by any body of electors known to us; he would have quite as little chance with a limited suffrage as with an universal suffrage. What then? We do not want the Wisest to be chosen; we protest against him. The philosopher, the thinker has his own sphere. He has to deliberate; the politician has to act. The spiritual and temporal powers should be carefully distinguished. Let theorists in the "calm air of delightful studies" analyse, argue, and systematize: their results will be carried out into the world by men of action competent to apply, not competent to originate. The physician who sits at our bedside, and prescribes for us with unerring promptitude, is not the physiologist who detected the laws of organic processes; and if we had called to our bedside that very physiologist upon whose discoveries our physician is acting—the undertaker might have sent in his bill! Look at the Frankfort Parliament if you want to see a Parliament of professors, and look at our own if you desire the too extreme opposite.

Intellectual supremacy, therefore, not being the one desirable quality in a Member of Parliament, the objection against universal suffrage falls to the ground; for, descending from the heights of philosophic capacity into the market-place of talent, no one can doubt but that the most ignorant mob will thoroughly appreciate that: their leaders prove it. More than all will they fitly appreciate the great qualities of manhood—energy, decision, honesty, fearlessness, and activity; these, which make the man of action, make the true Member; and these all men understand.

Universal suffrage should be granted even were it pregnant with the evils its opponents foresee. The people will make terrible mistakes? Be it so. The people can correct them. They will attempt to realize chimeras? Be it so. The eternal necessities of fact will refute them; and the lessons thus learned are fruitful; whereas all your vaticinations are as empty as wind, which they regard not. Nothing is more curious to our minds than to hear men who have not deciphered the A.B.C. of social problems talking scornfully of the "effect" of certain measures, and giving, as a specimen of their knowledge of effects, this reason against universal suffrage:—"It would be the prostitution of political power by the artifices of those whose sophisms can impose on the narrow judgment of the populace, or by the more fatal pledges of those who kindle their passions to the height of anarchy and spoliation."

It is indeed a general belief that universal suffrage would be equivalent to universal spoliation; a belief which were it not the grossest ignorance would be the grossest infamy. What! in the face of daily experience can the People be so libelled. Is not the patiently-borne misery of millions in the midst of such wealth, such luxuries, and such temptations, accompanied as it is by

so little crime in comparison with the mass of ignorance and the mass of want—is not this a fact to make him blush who dares to talk of the people as capable of injustice? Who ducks the pick-pocket? The mob. Who, protects the police? The mob. Who leaves untouched the countless shops blazoning with jewellery and richest stuffs? The mob. Who, when roused even to fury by the sight of blood and smell of powder, when masters of the palace of its enemies, preserved as sacred the property of the vanquished, and shot the few scoundrels that disgraced the victory by theft? The mob; that very Socialist mob which is, according to the *Times*, ready to destroy all property, all liberty, all order, all religion, if it once get the power. Get the power? Why it has had it! It had it in 1830 and in 1848. Paris was in its hands; ask even its enemies if it disgraced the victory!

Opinions may be chimerical; on matters of such complex and far reaching import as social questions the best intellect may grossly err; but to argue as if the People were not for ever moved by impulses of justice—to suppose that a people under any circumstances could abdicate the august throne of its conscience, and perpetrate that which it knew to be unjust, even to secure a temporary advantage to itself—that, we say, is not to argue like a statesman, but like a child: it is a blasphemy against human nature. Therefore we demand universal suffrage as a right, and we demand it in the fullest confidence of its becoming a good.

THE EDUCATIONAL OBSTRUCTIVES.

A PROTEST appears in the advertising columns of the *Times*, signed by twenty-nine members of the Congregational Board of Education, against the Secular Education Bill, on the ground that it may be made an instrument of political and ecclesiastical tyranny, and, among other reasons, because "it encroaches on the just civil rights and religious duties of conscientious teachers among the poor; whose convictions constrain them to mingle with all teaching the spirit and precepts of divine truth; an encroachment which would not be tolerated in other seminaries of instruction." Now, how are we to define "the just civil rights" of the "conscientious teacher?" We have very little respect for the conscience of a man who calls himself "a teacher of the poor," and who yet, knowing that millions of that class are literally "perishing for lack of knowledge" would strain every nerve to prevent the establishment of a thoroughly useful system of education, contrived mainly for the poor, because it is to be imparted to them without any mixture of sectarianism. This is, forsooth, an intolerable encroachment on the "just rights" of the conscientious Congregationalist. These men might as well protest against the poor-law as "an encroachment on their just civil rights," because relief is administered to the destitute without the slightest attempt to enforce "the spirit and precepts of Divine truth." What more fitting time to teach religion than when bestowing charity! Surely the two are much more congenial than Arithmetic and the Thirty-Nine Articles, or than running-hand and the doctrine of predestination. Why, then, should the wealthy, benevolent Independent or Wesleyan, who may prefer to bestow his charity on those that show a readiness to embrace his creed, be disturbed in his operations by a merely secular system of almsgiving? If religious teaching among the poor would be greatly promoted by coupling it with a liberal distribution of bacon, bread and cheese, with the addition of blankets, coats, and flannel in winter, the Congregational Board ought to go for the abolition of the Poor-Law. That enactment plainly interferes with the rights of those who believe that they could better "promote the chapel interest" by distributing a few pounds annually among the poor than by allowing the poor-law guardians to expend the same amount for them under the name of rates.

MORAL OF THE PARIS ELECTION.

AGAIN Paris has elected a Socialist, because he is a Socialist. That the election means very much is not concealed, but rather emphatically proclaimed by the antagonists of the popular party; since they have resorted to every means available to prevent such a result. They forcibly removed Socialists from Paris on the hackneyed pretext of their being vagrants; that is to say, workmen resident in the town without the permits which it is so difficult for men in many large centres of industry to obtain. They have made the

most sweeping suppressions of the journals. In short, they have endeavoured to obstruct the election, on one side, by every possible manœuvre. They did endeavour to supersede and anticipate it by getting up riots; but they have failed in that as in every other particular. The Socialists have remained perfectly quiet; have managed to do without the help of which they were deprived; have pursued their course with unbroken calmness and pertinacity; and, in spite of every obstacle or abatement, have carried their candidate by an overwhelming majority.

The candidate not the best to have chosen. We understand that a contemporary has assailed the *Leader* for speaking in a disparaging manner of Eugène Sue. We have done so, not because we resent the freedom of his opinions—quite the reverse; not because we object to his outspoken language—quite the reverse; nor because we are blind to his undoubted ability. Eugène Sue is a novelist with a stronger melodramatic power for startling effects than any writer now living. He abuses that power by using it for effects of the most revolting kind; revolting to every principle of true art. He assumes doctrines by turns, as if merely to make materials for his literary trade; and, judging by his past career, which has professed at least the candour of a contempt for the popular insight, M. Sue now adopts a public position for some purpose of his own. It may be otherwise; but the data for judgment do not as yet suggest any other conclusion. We are surprised to see a contemporary so well informed on Parisian affairs as the *Examiner* rate Eugène Sue among the highest for a "penetrating and refined intellect." The lowest playhouse manager, who fills his house with a paying but indiscriminate audience, might claim the same qualities on equal grounds.

But Eugène Sue does adopt the doctrine of Socialism; he is known to be eloquent; his election is a taunt and threat to the opponents of Socialism and Republicanism; and as the impersonation of popular will he becomes a different thing from the pander to public vices.

What then is the position of Socialism in France? Manifestly it commands the capital, the army concurring.

One other incident would suggest the supposition that it commands extensive tracts of the country. The precautions taken by the Government in the provinces are precisely the same with those that have been taken in the capital; and in the capital they are taken without avail.

What is this Socialism, then? It must be something very different from the Ateliers Nationaux which M. Marie foisted upon the credit of Louis Blanc; it must be different from that abstract doctrine which the Assembly associates with the spectacles of M. Proudhon; different from the Fourierism of the *Démocratie Pacifique*. Whatever it is, this Socialism is extending its influence in this country not only to immense numbers of the working classes, but also into different sections of the more educated classes, appearing more or less openly in the periodicals of the highest class. You may trace the pen of the Communist in more than one leading journal of London, in more than one of the best monthly or quarterly periodicals. Many clergymen openly give it their sanction. We of the *Leader* have been warned off this discussion as dangerous, both to the public peace and to our own interest. "Do not," considerate friends have said, "discuss this too directly or openly; the manufacturers are afraid of it, and dislike to have it mooted. They think that it will put dangerous notions into the heads of their workmen." Infatuated friends! the "dangerous notions" are there already; and we do not avert danger by shutting our eyes to it. Our safety in this thing is to lay it bare, to see all that there is in it, good or bad, and make the most for it or against it. Most of all is it the function of the *Leader* to engage in the discussion of these momentous and doubtful questions. It is our very purpose. If we forego this we had better cease to be, or not have existed at all. And even you who warn us will not long hence learn to see that the safer course is a perfectly direct exchange of counsel upon such subjects.

What, then, is the definite form which this Socialism has now taken in its command of France? In what is it distinct from those sectarian forms that we have mentioned? How is that the Socialism of the Christian Maurice is, as he says, the same with the Socialism of Robert Owen, the "Infidel"; of Louis Blanc, the Revolutionist; and

of the *Leader*? The simple truth is, that the Socialism now dominant in France is not a system, but a doctrine. It is the doctrine that man can best serve himself and his fellow man by taking counsel in a common understanding, and working for a common interest. That doctrine is the animus of the Revolution now brewing in France; it is a spirit which already possesses large numbers in this country, gains ground in our daily practice, and is mounting to high places amongst us. We must not ignore it, nor let it pass in silence. We will watch it and discuss it; and the coming events in France shall teach us much.

AN EXAMPLE TO INSOLVENT LANDLORDS.

PORTUGAL'S Queen has just commenced a sweeping reform of her domestic establishment—so says public report. She is said to have dismissed twenty-seven of her servants, sold a number of horses, and all the furniture of the Belem Palace. Instead of using her grand state coach, drawn by four horses, Donna Maria da Gloria now drives about in a carriage drawn by a single pair; and those of her attendants who were hitherto allowed the use of a carriage, must either go on foot or hire a carriage, and pay for it themselves.

Now, here is an example for those of our own landlords whose incomes threaten to fail considerably below their expenditure, through the insolvency of farmers. All they want is sufficient moral courage to meet their difficulties where they find they are living in a style which their incomes do not warrant; let them take the decided course which Donna Maria has done—dismiss all those servants whom they can do without, sell off their supernumerary horses and hounds, and even dispose of superfluous furniture, perchance of superfluous mansions. How much better to do this in time, regardless of what Mrs. Grundy may say, than to put off from week to week, in the vain hope that Parliament will do something to enable farmers to pay their present exorbitant rents, and so enable landlords to go on at their present extravagant rate of living!

ROYALTY AND LOYALTY.

Two intensely democratic friends are aggrieved by our toleration of royalty; and, if we took them up as strictly as Sir Robert Peel did Mr. Cobden, we might say that they were suggesting the fate of Julius Cæsar or Charles the First for Queen Victoria. God forefend any such folly, or any intermediate folly, in such direction.

One friend objects to our noting the personal movements of the royal classes: yet that is intelligence which interests nine-tenths of our readers, to say nothing of the other tenth; and naturally, since royalty is not only a "great fact," but also, in its circumstances and incidents, a very splendid, picturesque, potent, and pregnant fact.

Both writers deny "rights" to royalty; choosing to ignore the rights conferred by usage and the continued assent of society. Royalty no longer affects, except in the coin legends so conservatively defended by saints in Parliament, to exist by right divine; but it exists by the will of society: it is a practical republican decree that warrants the continuance of royalty in England; and our impatient friends preach treachery to the republic when they talk so glibly of abolishing the institution. "Only let them," and see how the English republic would take it. Why, we should have some millions of special constables stalking forth to protect their "gracious Sovereign" in every high street of the United Kingdom, and singing "God save the Queen" in every possible key after the subsequent dinner of celebration.

We have not done with the institution of royalty yet. In many respects Kingship works better in London than Presidentship in Paris or Washington. Our censorious friends do not look beneath the surface, or they would discern many functions for royalty which political science has not yet arranged for presidentship. One is the faculty of commanding respect for authority, even during intermissions of political action in the popular part of the political machine, which keeps the motion steady and uninterrupted. England is a republic, with a Doge or Dogressa at the head; and, looking to divers events not long distant, we prefer our President to those sometimes inflicted on America or France.

We do not fear the royal classes—they are not worse than any other class; though needing as much as any emancipation from unwholesome restraints.

THE BLACK DEMON OF AMERICA.

CONSCIENCE is the parent of cowardice. The United States, Model Republic, professes to be the freest country in the world; the Americans hold England far less free and magnanimous. England permits men of any race to land on her shores, unmoved by fear. The "freest," &c., cannot suffer that freedom. If a respectable Black steward land from an English ship in Carolina or Louisiana the man must go to prison: the United States are afraid of him! The great Republic must take precautions against "John-Caroe." We were laughed at for the Duke of Wellington's notion that a French fleet might land on our shore: the Model Republic is afraid of a Black man.



Open Council.

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

THE RIGHTS OF THE PEOPLE.

SIR,—There are probably few of your readers who do not believe it both just and expedient to impart to the poorer classes of England a recognition in the English Constitution, from which they have long been excluded. Those who cannot wholly accede to the National Reform Association, and much less approve of Equal Universal Suffrage, feel, nevertheless, that the movement is not uncalled for, and hope for some good result by the agitation of the subject. At present men's minds are calm, and it is appropriate to invite them to the study of the first principles, by the rightfulness of which all future action will be effected.

We all desire Justice,—for ourselves and others. Justice is the establishment of all men's Rights. "What are men's Rights?" is, therefore, a fundamental inquiry.

Before attempting any positive reply, a negative reply is to be well considered. That which has been, or has seemed to be, my right, ceases to be my right when it is discovered to encroach on another's right. Hence, through ignorance of our neighbour's circumstances, we are often liable to assert as our right what is a wrong to him. This error has been flagrantly committed by the rich against the poor; but the poor need to be warned that they also are in danger of the like injustice towards the richer classes, and towards one another.

A second negative reply is, perhaps, still more important, because more overlooked by radical reformers. No man, on the mere ground of his manhood, has any right to participate in government and legislation: he has merely a right to the wisest and justest government which is to be had, in the existing state of morality and knowledge. I do not expect this assertion to be admitted outright by your readers: on the contrary, I expect it to be warmly rejected; for which reason I crave leave to develop the reasons on which it rests.

I. First let it be asked,—What justified the first magistrate as assuming the Executive Government? I reply,—*Might to execute Right.* To illustrate this, consider how we act towards children. If a man sees two boys quarrelling, and that one of them is about to do some deadly harm to the other, he will interfere with force and separate them. The strength of the man not only authorizes him, but makes it his duty, to stop oppressive vengeance. Might does not, indeed, make Right, but does indicate who it is that must become the champion of Right; that is to say, who is to assume the office of magistrate. Thus among wild men one of them is often made king by bodily prowess, or sometimes by other qualities which command respect,—as high lineage, ceremonial priesthood, age, or reputed wisdom. If by any of these causes I can concentrate at my call the highest physical force of the community, the fact constitutes me the natural and rightful magistrate of the community. I am then best able, perhaps alone able, to suppress crime from within and repel attack from without.

In a healthy moral state we desire justice to be done, but are not eager to have the doing of it. The desire to participate in magistracy ought not to arise (and in the majority never would arise), if the magistrate himself were always just. But when the Executive Government has any where become so strong that the dreadful evils of Anarchy are out of sight and thought, the community gradually discovers that oppression from the Magistrate himself is a serious danger. And out of this rises a right of the community (unthought of while Anarchy is to be feared) to place some check upon the executive power. What that check is to be does not depend on any human equality with the Magistrate, but on the danger to which I am exposed from him. He is like a cannon that has been loaded to shoot my enemy; but, after I have discovered that many such cannons have blown up and have wounded their own people, I demand some safeguard against a similar catastrophe. When all hope is lost that a particular

royal dynasty will act justly and execute the laws of which it is the professed guardian, a nation may be driven to overthrow royalty, and, indeed, all privileged orders, and lay the highest magistracy open to free election. But this, I apprehend, cannot be justified on the bare ground that, "all men being equal, ought, therefore, to be equally eligible to magistracy" (an argument which makes all royalty an essential injustice, and all government of most nations an impossibility); but it may be justified, in some particular communities, on the ground, that in this way, alone or best, the end of justice, namely, the enforcement of right, is attained.

The English Government in India, by the mere fact of its strength, is under duty to execute the part of magistrate. It could not abdicate without inducing a calamitous series of internal wars, the result of which would alone show what were the remaining strongest powers of the community. It is not, therefore, now to be blamed for holding power, but (after our immense experience of the tendencies of foreign empire) for not taking measures either to attach the natives to its sway or to provide for a future peaceful abdication. This example is adduced as an extreme case of mere superior force constituting and marking out the magistrate.

From the principle above exhibited it would follow that if in a certain state one class of persons were especially liable to oppression from the Executive government, that class would have a right to especial safeguards. But where all are supposed equally open to its attacks, all have equal defensive rights; and this is the theory of English Law.

II. When not only Anarchy has been overcome, but Magistracy has been duly subjected to the restraints of Law, a new danger is discerned to the community from the Law itself becoming in turn the oppressor; and out of this arises the desire to participate in lawmaking. Again it is clear that in a healthy morality I shall desire solely that the Law may be just, not that I may have a hand or voice in enacting it: nor, because I am a man (a fullgrown male), have I, therefore, a right to take part in legislation; any right which I have rises out of the fact that such or such arrangements best conduce towards (or are essential to) wise and just legislation. So also our right of checking legislation, being essentially defensive, is limited by the nature of the danger to which we are exposed.

The danger is that of *unjust class-legislation*, for this is the only possible injustice which a Parliament or other purely legislative body can perpetrate. If my class be protected I am protected, even if I have no vote or influence individually. Hence it is Classes and Interests which alone have need of defence, and therefore alone have any right of representation in Parliament. Nay, to concede equal votes to all the individuals of a nation would be to invest the most numerous class with power to oppress the rest, and might perpetuate unjust class-legislation in its most intense form. The poor ought to have defenders in the Legislature,—chiefly the peasants, for they have suffered great oppressions through the want of spokesmen there; but it is not to be inferred that they ought to have representations numerous in direct proportion to their numbers.

III. It is an enormous practical error to imagine that all the cardinal questions of practical politics can be solved by moral reasonings. There are arbitrary elements of immense magnitude, depending on public opinion. Of these the most obvious is that which concerns the Limits of States. When Louis Philippe was driven from his throne by violence, and the connection of the new with the old state of things was cut apart, there was no moral right remaining to dictate whether France should become one sovereign Republic or ten. In South America, when the Spanish power was overthrown, a series of civil wars took place, to decide how many States should grow out of the ruin of empire. The intense danger of prolonged suffering and demoralization from this cause is that which makes it so criminal an act to precipitate a revolution. When once the precedents of the past are annulled by violence, no one can foresee how lingering and atrocious a struggle may supervene, in order to establish those elements of practical politics which no philosophy can ever settle.

FRANCIS W. NEWMAN.

LORD JOHN RUSSELL.

April 18.

SIR,—The press is heaving and groaning under the invectives of Lord John Russell. I would be the monitor and examining master of this elevated tuft, who (I am told) has evinced some ambition to graduate in letters. May I be allowed to premise that no fortune or prosperity is so worthily or so ardently acquired as by those who watch the movements and correct the errors of public men. The journalists of England hold the highest rank in her literature. Safely and conscientiously may I declare it, who have contributed but little to any journal, and who have derived no benefit from any. Lord John Russell, in the multiplicity and confusion of business, seems to have forgotten that the most elevated personages of his party, two Lord Chancellors, are public writers of much celebrity, and

connected with journalism! Equally does he seem to be unaware that the march of intellect and of polity is guided by others of an education as liberal—a family as ancient, and a fortune as independent as his own. It would be well, then, in his lordship to lower this superciliousness and abate this arrogance. He maintains his position in the state by no merit, real or imputed; but solely by the popular apprehension that abler men would strip the nation to protect themselves. Such apprehension is indeed irrational; but the most irrational is often the most sensitive. The clamour against Sir Robert Peel is beginning to subside. Children, when they have had their cry out, sleep upon it. I never saw the man, and never wish to see him; but I avow my opinion that he is the ablest Minister since Lord Chatham, though bearing a nearer resemblance to the williness of Walpole. He did not begin his career by urging to progress, with an iron check-shoe in his pocket, bearing the word finality. He may have shuffled his cards with a somewhat of suspicious dexterity; but he never was detected in pulling a hidden one from his sleeve.

There is a danger that the gentlemen of the press may retaliate, not only on Lord John Russell, but also on some others about him, who countenanced him in his lordly vituperation. Suppose they should engage a bookseller to publish a cheap edition of their collected right honourable writings, prose and poetry. There are booksellers who (being previously paid) would undertake it. Such an enterprise must overturn the Ministerial benches, and every boy from Westminster-market to Smithfield-market would be a vociferous hawker of derisory quotations.

WALTER SAVAGE LANDOR.

RIGHTS OF ROYALTY

April 28, 1850.

SIR,—In last week's *Leader*, in reply to "A Democratic Friend," you remark:—

"Royalty is a fact not to be overlooked by any complete newspaper. Moreover, the royal classes have their rights and claims, as well as any other class; and we cannot but assert their equality."

Concerning this first sentence I think there cannot be two opinions; but to your "moreover" I demur. May I ask you to state what are these "rights" of the royal classes? Only their "rights": of their claims I am by no means unaware. For my own part, since I believe a royal class, or royalty—any such royal class or royalty as now exists—to be a wrong, I do not understand how it can have any rights. Unless, indeed, it be what Thomas Carlyle might call the right to be put out of the way, and the right to be extirpated, to be extinguished, as speedily as possible.

Yours, sir,

A DEMOCRAT AND A REPUBLICAN.

April 29, 1850.

DEAR SIR,—Royalty is, indeed, a fact not to be overlooked by any complete newspaper. That is admitted. But the question of right and equality due to them in their individual capacity cannot be fairly claimed, when it is considered they have usurped, in their sovereign authority, all right and equality from the rest of the community. As well might we contend for the right and equality of Italian brigands or Spanish freebooters, who have equal claim to our sympathy with Kings; whose rule has been, from time immemorial, a system of prostrated slavery, wretchedness, and misery to the masses. Divested of the kingly office and usurped power and privilege, they are unquestionably entitled to the same rights as other men.

With much admiration and desire for your success, I am sorry to see you inclined to pander to the vices of the age by giving currency to this sickly, mawkish trash about royalty, which will never tend to elevate or benefit mankind.

Kingcraft and priestcraft have outlived the age of their existence. Nature abhors them, reason and philosophy disown them, and they only wait the consummated intelligence of an enlightened people to abolish them for ever.

Yours sincerely,

H. B.

THE GORHAM CASE.

May 1, 1850.

SIR,—Mr. Beresford Hope has published in the *Times* of Tuesday last a letter addressed to him by the Bishop of London, and which is evidently intended as a manifesto for the guidance of the Tractarian clergy. The main purpose of this letter is to supply a "locus standi" to that section of the clergy who are halting between a logical consistency in their opinions and a somewhat suspicious attachment to the secular interests of the Church. The Bishop is clearly anxious to escape, if possible, with a decent reputation from the martyrdom in which the most ordinary consistency seems likely to involve his party. The secular interests of the Church, however, are doubtless far dearer to the rich and powerful prelate than they will be found to be to those he addresses; and the kind of zeal he would inspire into the clergy will, no doubt, be in an inverse ratio to their wealth. The possessor of £20,000 a year

will manfully remain at his post, to expostulate and protest, whilst the Tractarian curate with ten children and £100 a year, will abandon the corrupted Church with virtuous indignation.

The logic of the Bishop in the letter before us is as lame and halting as his consistency. He distinctly assumes that a convocation lawfully assembled would be the proper interpreter of the mind of the Church; but he goes on to say that if this convocation "should, by a solemn decision, reject the doctrine of baptismal regeneration, it will then be time to think of quitting the Church's pale." In other words, as soon as the highest authority in the Church has declared the sense of a disputed doctrine her faithful children are justified in deserting her, supposing her decision to be adverse to their private opinions! They, in short, who are now clamouring for the revival of the Convocation declare beforehand that they are prepared to dispute its decisions.

"I hold," writes the Bishop, "that until the Church's articles and formularies are altered by the authority of Convocation, or of some synod equivalent to Convocation, her character as a teacher of truth remains unchanged." "A question," he adds, "can only be altered by a synodical decree." This, then, we may conclude is sufficient; but no, "even then," says the Bishop, "judges may differ in their interpretation of the decree," and different courts may give conflicting decisions as to the meaning of the oracles of the Church. Where, then, in the name of common sense are we to find the authoritative teaching of the Church if she rejects a legal and grammatical explanation of her own language? Is it not clear that all this is mere "juggling with words" to escape from the toils of a logical dilemma? Is it not quite evident that there can be but two possible grounds for authority in matters of faith—the light within us—or the infallible traditions of the Church. But it is really impossible to grapple with a disputant who appears at one moment in the character of a Protestant Bishop, and the next is masquerading in the red stockings of a Cardinal.

They who now sit in the seats of the a'Becketts, the Wolseys, and the Lauds of former days, are no longer the representatives of principles but of parties, and their highest ambition is to preserve the peace of the Church at the expense of her consistency. It will not be forgotten that the Bishop of London, on the first outbreak of the Tractarian heresy in his diocese, at first encouraged and afterwards proscribed it; and on being appealed to, to decide whether candles should be allowed on the altar, solemnly decreed that the candles might continue but that they must not be lighted!

I am, sir, your obedient servant,

FRED. J. FORTON.

DEATH OF JESUS.

Newport, Isle of Wight, April 25, 1850.

SIR,—In a review of a book entitled *The Destiny of Man*, appearing in your paper of the 20th of April, there is a quotation from the work, in which it is attempted to prove that the recorded death of Christ on the cross was a *delusion*. The author quotes St. John as an authority in support of his assertion, but he quotes him with *substantial incorrectness*. Thus, he makes St. John testify to having seen the blood which flowed from the Redeemer's side when pierced by the Roman soldiers, in running down "mix with the perspiration which pain had produced." Now take the words of St. John, 19 c., v. 34, "But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." The misstatement of the author as here indicated is important to his argument, as I will endeavour to show hereafter; but he substantially misquotes this statement of an eye-witness whose veracity cannot be questioned, such statement having immediate and satisfactory reference to the cause of Christ's death, physically considered. The author adds, "This confirms the conclusion that he was not dead, but had swooned." Now, on the author's opinion of the physical effect of crucifixion, I have nothing to reply. *Prima facie*, therefore, it did not occasion death. But the "confirmation" of his "conclusion" on this head, and for which he refers to St. John, as above stated, has a *physical* reference of course. Now the blood that "flowed from the wound made in the sufferer's side by the Roman soldier's spear" did not necessarily imply that life was not extinct: when death is caused by violence alone the blood of a healthy person, in such case, will flow for a considerable period after death; "perspiration" also is occasioned by the last struggle with death, for causes well known to medical men. The appearances of blood and "perspiration" (to take the author's version of St. John's testimony) do not therefore "confirm the conclusion that" Christ "was not dead, but had swooned." But, does the author mean to contend that there was no adequate cause of death occasioned by the spear of the Roman soldier? St. John's words, above quoted, possess the strongest physical proof on this head. The remark of an eminent writer hereon is highly important, if not conclusive. He writes—"For the flowing of the water out of that wound in the side was an indication of

the spear having penetrated the pericardium, in which the water was lodged, and on the wounding of which every animal dies immediately." "This fact, therefore, was recorded to obviate the calumnies of the enemies of truth, who otherwise might pretend that Jesus was taken down from the cross before He was dead, and thence call in question the reality of his resurrection from the dead."

That Christ died, therefore, is the only physical induction to be derived from the piercing the side, and the concurrent appearance of "blood and water." And the moral one I trust is equally clear from the character of the witness, and the evidence he gives.* With these few remarks I will leave the author to enjoy his opinion, that Christ only "swooned" after saying "It is finished," and "bowing his head." I will leave other and better heads than mine to argue on matters of faith, prophecy, coincidence, and analogy; on the occasion being superior to all physical laws, and on a mass of other powerful considerations; contented with the assurance that the important point remains *unrefuted*, that Christ died on the Cross.

Your faithful servant,

A SUBSCRIBER.

MR. SANDARS ON PRICES.

SIR,—Since I last addressed you, I have conversed with two gentlemen who for some years occupied farms of upwards of 300 acres in the neighbourhood of New York—and had previously farmed largely before leaving England, and who are, consequently, capable of estimating the relative expenditure on arable land in the two countries. Their general conclusions are, that it did not require a greater outlay in the wages of labour in cultivating arable land in America, than what is expended per acre by many individuals in this country.

The usual practice is to hire able-bodied men for eight months of the year, at the wages of ten or twelve dollars a-month, and to board them; their hours of labour are from sunrise to sunset; and being well-fed, the quantity of work they perform is great. Ten to twelve dollars a-month is equal to about 10s. to 12s. a-week, and allowing 6s. a-week for board, it gives the wages as 15s. to 17s. a-week. But take off the four months of non-employment in the winter, it reduces the yearly average rate of wages to 11s. 3d. and 12s. 9d. per week; and, making due allowance for the extra hours of employment, it will be seen that the cost of American labour exceeds but little the wages paid in many counties to the English ploughman.

My informants have returned to England some years ago, and they tell me the wages of labour have within the last two years fallen very considerably, and I have seen it stated as 25 per cent.

With regard to the two errors you mention in my calculations, probably the tradesmen's bills in America may approximate nearer to those of this country than I estimated; but the amount of capital required to enter upon an arable farm in America is not more than one half of that required in this country.

With respect to the inability of the English farmer to compete with the foreigner from the high rate of wages in this country, and the compulsory employment of the agricultural labourer, it is evident the question of wages alone would not disable the British farmer from growing corn as cheap as the American. But there are many other important elements besides labour that greatly influence the productive cost of corn in the two countries. America is not the country that would be the great competitor of the British agriculturists, as wheat can be grown 50 per cent. cheaper in the northern states of Europe than it can in the Atlantic states of America.

If we remove the disputed labour question from America to Poland we should then find the high rate of wages in England to be an important feature in the question of competition.

S. S.

CONSERVATIVES ARE THE TRUE REFUDIATORS.—It cannot be reasonably doubted that those who pertinaciously refuse to economize now, when we might thereby pay twenty shillings in the pound within a moderate number of years, and who insist on acting the Fatalist, and leaving all difficulties to the chances of the future—such persons (though they generally call themselves Conservatives) are promoting an ultimate repudiation of the debt.—*F. W. Newman on the National Debt.*

GOOD WORKS FOR SUNDAY.—Dr. Channing throws out an excellent hint about working on Sunday in one of his lectures; we would recommend it to the earnest consideration of all Christians who wish to promote vital religion—whose faith is shown, not in angry dogmatizing, but in active working. "The Sunday which has come down to us from our fathers seems to us exceedingly defective. The clergy have naturally taken it very much into their own hands, and we apprehend that as yet they have not discovered all the means of making it a blessing to mankind. . . . Would not the business of our public charities be done more effectually on the Lord's-day than on any other, and would not such an appropriation of a part of this time accord peculiarly with the spirit of Christianity?"

* Our correspondent should have added that we also objected on moral grounds to the opinion hazarded by the author reviewed; at present the letter reads as if we had accepted the position.—Ed.

Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review.*

CARLYLE's *Stump Orator* will probably exasperate a greater number of readers than any of his previous pamphlets. It is a blow on the face of the thousands who mount upon platforms, whether of commons, meetings, lecture-rooms, or printing-offices; the thousands gifted, or believing themselves gifted, with the talent of Speech, and called upon by that talent to enlighten the universe. Nor will the red spot on their cheeks remaining after the blow be wholly the blush of pain; it will also be somewhat the blush of shame; for the stinging truth of what CARLYLE says—enveloped as it is in his usual exaggerations—must be felt by all. No one can accept it as an absolute expression of the truth; but that his diatribe receives momentum from a real and weighty truth is beyond all question. It has given momentum to many a sarcasm from AUGUSTE COMTE, who, as a scientific thinker, has an inveterate scorn for the false estimation in which Rhetoric is held—the supremacy, in these days, of Expression over Thought; but who, at the same time, is too profoundly conscious of the anarchy of our age, and of the causes of this anarchy, not to see that such a supremacy is inevitable, resulting, in fact, from the very absence of scientific convictions which constitutes anarchy. It is not in astronomy, in chemistry, in biology, that Expression and the talent of Speech has any supremacy; it is not even in Political Economy so far as that science confines itself within its proper limits. The reason is simple. There a mass of ascertained truth, a system of irrefragable evidence speaks with a force which no rhetoric can diminish. All the oratory in the world will not discover a truth; it can only brighten it to the understanding. But in morals and in politics we have no science; each man pilots his own boat on those terrible seas; and pretty pilotage they make of it sometimes! CARLYLE regards with despair the growing tendency of Talk; and thinks, with justice, that as long as we continue to estimate and reward the talent of Speech as at present, we are only adding to the confusion and peril of the times. His remedy is Silence; a talent for Silence he sets against this rabid desire for Talk. Here his instinct is right, his logic wrong. Silent work and silent thought are doubtless indispensable to man; but unless we receive truths by intuition, unless the solution of mighty social problems come to us unassisted, woven out of the entangled web of our own thoughts, we must speak that we may assist each other, that we may proclaim what truth we have seen or fancied. CARLYLE admits that when a man has a thing to say he must say it; till then he should hold his tongue. But does not every speaker believe he has something to say? Who is to be the judge of the right thing to be said, and the right time for saying it? His own conscience should be a stern monitor, bidding him not to mount upon platforms merely for the exhibition of his glib fluency, merely to make a speech for "cheers" and votes of thanks; and as a suggestion to such a monitor, the *Stump orator* will be forcible, restraining, perhaps, many whose vanity is less than their sincerity. But if he really think he have any thing to say, we bid him speak it, we bid him speak openly, unflinchingly, whatever is in his mind, fearless of the ridicule which grins at "Utopias," and the pity which smiles at "Dreams;" because in the great work we have to do mutual assistance from each other's insight is indispensable. Until a Social Science be elaborated there must be anarchy of speech. Once secure a recognition of the positive laws which regulate Society, as you have secured a recognition of the positive laws which regulate the phenomena of matter and of life, you will then see Rhetors and Demagogues disappear, as you have seen in the history of Science how Astrologers and Charlatans have disappeared. Science has no platforms.

As we said a great truth lies underneath the vehement outburst of *The Stump Orator*; and people will feel it, when they have overcome their astonishment at its exaggerations. But if they accept the denunciations of this pamphlet literally they will pronounce the writer a mere juggler throwing about paradoxes. This pamphlet is the event of the week. The week has, however, given us another publication, which from the very nature of it cannot excite so much attention, but which

we cannot overlook. We mean the new number of *The British Quarterly Review* and its article on Socialism. Some of our readers, perhaps, never see that Review, which is more the organ of advanced thought than any of its rivals. It is also the organ of the philosophic Nonconformists; and as such, people who do not read it assume it to be sectarian. This is by no means the case. With distinct and consistent views of religion it unites the most enlarged and liberal views of Science, Literature, and Politics. Readers of the *Leader* who respect every variety of sincere conviction will appreciate the earnest and tolerant spirit of this Review. We particularly refer them to the very masterly article, *Recent Aspects of Socialism*, as distinguished for its grasp of the subject, lucidity of exposition, and philosophic tone. Considering the quarter from which the Review emanates, we may assert that Socialism has received no more valuable ally. Indeed as everything in England goes by "respectability," it is not a little cheering to see the progress which Socialism is making among our most respectable classes. It is no longer possible to "pooh, pooh!" that which our philosophic publicists, our energetic clergy, our deepest-thinking Dissenters, our wealthiest industrialists, and even our Tory organs, unite in declaring to be the grand question of the day.

We have treated you to no "gossip" this week; for the best of reasons. We hear no literature talked of. The Paris elections occupy men; and women—at least in fashionable circles—have no novel or poem so interesting as the romances of real life, among which are PRINCE ALBERT OF PRUSSIA'S marriage with THERESA ELSSLER, and the approaching marriage of GENERAL CABRERA with MISS RICHARDS—the heiress, a Miss COUTTS on a smaller scale. London is desperately in want of a "sensation."

In Germany there is one healthy symptom: they can still laugh at their own follies. If the fun be not of the most intensely humorous or *spirituel* order, it is at any rate enough to relax their gravity, and give their metaphysic-oppressed bosoms the breathing-room of a laugh. Yes, in spite of Berlin, Vienna, Frankfort, and Erfurt, the Germans can still laugh. There is MEISSNER, the author of *Ziska*, who now laughs at his countrymen in a poem called *Der Sohn des Atta Troll*—a continuation of the famous and all-too hilarious *Atta Troll* of the incomparable HEINE. In it the Parliament at Frankfort is ridiculed unsparingly, and its statesmen, its "besten Männer," its "Vertrauensvollen," its romanticists, and its constitution-spinners, pass over the scene in comic exaggeration. But there is a stifled sob heard occasionally amid the laughter. The lips smile, but the eye is moist. A certain lyric gusto and lyric melancholy, peculiar to HEINE, is traceable in MEISSNER'S work.

COUNT AUERSPERG—known under his poetic title as ANASTASIUS GRÜN, comes forth with a new poem called *Der Pfaff vom Kahlenberge*. Some years ago we saw the first three cantos of this poem in manuscript, and the exquisite beauty of its landscapes, together with the noble thoughts expressed, make us curious to see the whole. He is the first of the modern poets in respect of genuine poetic *afflatus*.

There is never any danger of the French forgetting how to laugh; the danger is rather the other way; their excessive susceptibility to the ridiculous needs rather repressing than cultivating. It is not a good trait in them that they have been the first to ridicule their own heroisms. If they are now ashamed of the ridicule thrown upon Joan of Arc, the spirit which prompted it remains. Only last week, SCRIBE delighted Paris with a buffoonery on Heloise. He has written a *comédie-vaudeville* called *Abélard et Heloise*; and although the real Abélard and Heloise are not the actors therein, it is their tragic story which is laughed at.

LUCIEN DE LA HODDE has published his bulky diatribe against the republicans, *Histoire des Sociétés Secrètes et du Parti Républicain* de 1830-1848, in the preface to which he naively says, that he "means not to insult but to treat as they deserve," the factious Republicans. It abounds in scandal, and is written in the approved style. To all les bien pensants these revelations will, doubtless, be very satisfactory. For ourselves, in wading through the studied insults, foolish lies, and perpetual aspersion of motives which this police-spy has gathered into a volume with all the outward professions of historical and moral dignity, we could not help the reflection that this style was

very like what we had been accustomed to in Tory journals, periodicals, and treatises. Had we not known the infamous character of the author, we should have supposed he belonged to that generous and amiable party which admits no difference of opinion to proceed from honest conviction, but brands as "the doctrine of barricades" all serious desire to remedy existing evils.

LAMARTINE has published his *Toussaint Louverture*, with a preface, in which he tells us that it was not meant as a drama, "it was a political act, it was a cry of Humanity—in five acts, and in verse"—an anticlimax which will make the reader smile. Indeed, the whole preface will do that; especially the eulogium on booksellers. A new novel by JULES JANIN, called *La Religieuse de Toulouse*, has just appeared: it is said to be his most careful work; but the best "romans" J. J. will ever write are those inimitable feuilletons with which he makes Monday's *Débats* a paper not to be missed.

MURE'S LITERATURE OF GREECE.

A Critical History of the Language and Literature of Ancient Greece. By William Mure of Caldwell. 3 vols. Longman and Co.

THE history of Greek Literature is a subject more than any other to task the scholarship and fine taste of the writer who should undertake it; and as the requisite erudition rarely accompanies the requisite artistic powers of appreciation and composition, it is a subject which still, after so many ambitious efforts, awaits the proper treatment. Colonel Mure has undertaken the task, and his first instalment of three goodly volumes lies before us.

"In every work regard the writer's end;" the canon is excellent if criticism applies itself solely to the author, but where the public has to be considered the canon must be set aside. As "tasters" for the public, we have to inquire how far the "writer's end" can fulfil the public wants. Such is eminently the case with a grave and expensive work like the present. A whole number of our journal would scarcely suffice for a thorough criticism; a few paragraphs will put our readers in possession of that information they may desire before determining upon the purchase of the work.

The *Critical History of Greek Literature* has certain merits of its own, and will be read with some interest by the small section of mankind indulging in "learned leisure;" for it treats with great amplitude of detail and with no superficial hasty erudition, of topics eternally interesting, Homer and the Lyric Poets. But in no sense of the word is it a popular book. Here we note the main defect. It is not of that calibre which will assure it a high reputation among scholars and critics; nor of that concentrated, clear, and graphic character which can adapt it to the needs of the general public. It is a carefully-written, respectable book; a labour of love, not a work of power. Colonel Mure has studied the subject with exemplary diligence. But although devoting nearly two-thirds of the work to Homer, and principally to the settlement of the "Wolfian" controversy, respecting the "unity" of composition, he has, to our apprehension, left the subject precisely where he found it, and we have learned absolutely nothing from his elaborate investigation. Compared with the chapter in Mr. Grote's *History of Greece*, where the same topic is handled, Colonel Mure's discussion is not more remarkable for its want of force than for the inordinate space devoted to it. What, we ask, is to be the voluminousness of a History of Greek Literature when three volumes are needed for Homer and the earlier Lyric Poets? Upon this scale three volumes at least will be needed for the dramatists, two for the historians and belle-lettrists, and how many for the Alexandrian, and Byzantine writers? We do not grumble at this extent as objectionable in itself, we merely suggest that to warrant such voluminousness in these days, there must be some considerable qualities: encyclopediacal extent must at least show encyclopediacal fulness. This fulness Colonel Mure's work does not promise. To test him by the portion on which he has bestowed his strength, the Homeric question, we emphatically say, that while his own views are stated with an amplitude and iteration enough to exhaust the subject, he nowhere states, with the precision and amplitude necessary to a fair conduct of the inquiry, the arguments by which those who hold the adverse opinion support that opinion; nor indeed, to speak plainly, do we feel convinced that he himself has ever thoroughly mastered those arguments.

Take the book as the lucubrations of a scholarly and ingenious gentleman of an independent mind, thoroughly honest and straightforward, and if German works are unknown or inaccessible to you, this will be gratefully accepted. The author treats first of the Mythical Period, and the early history of the Greek Language. Then, passing to Homer, he examines the "Homeric question," and illustrates the unity of the poems by external and internal evidences, in the course of which the characters, style, action, divine mechanism, ethical doctrines, and dramatic treatment are displayed at great length. Herein he presents us with an agreeable but somewhat desultory criticism, showing great love of, and familiarity with the two great epics, but not showing any remarkable subtlety or novelty of view. Colonel Mure is rather a dissertator than a critic; and as a dissertator he is diffuse and conventional.

The Cyclic Poets—Hesiod—and the "miscellaneous epic poetry of the period," form the succeeding chapters. The Lyric Poets and the early history of writing in Greece occupy the third volume. The best portion of this volume is, perhaps, the chapter on Sappho, which, although of little value as a criticism, is interesting as an inquiry into her moral worth and social position. Contravening the arguments by which German writers have endeavoured to exalt her into a model of purity, he establishes very satisfactorily that Sappho was not only a woman of luxurious and even licentious habits, but unequivocally held the position of a courtesan. He does not, however, state with sufficient distinctness the great varieties which the Greek grouped under the one general term of *Hetairai*—a term embracing as many classes as our term mistress. To call Aspasia or Sappho a courtesan is almost as incorrect as to call a Lady A. a "cyprian," because she openly lives with Lord B. or Sir Harry C. The only distinction between the ancient and the modern woman here, is that the *Hetairai* were educated at Lesbos and Miletus expressly for the profession. Are not ours educated to catch a husband?

In conclusion we are disposed to recommend the work to students and scholars, warning the general reader that it is wanting somewhat in beauty of style, clearness and symmetry of arrangement, depth and delicacy of criticism. Its merits are prodigality of details, conscientious citation and research, admirable tone and temper in differing from the opinions of others, and modest candour in advancing its own views. It is the work of a scholar and a gentleman, not a pedant: that is its charm.

MADAME PULSZKY'S HUNGARY.

Memoirs of a Hungarian Lady. By Theresa Pulszky. With an Historical Introduction, by Francis Pulszky. H. Colburn. THERESA PULSZKY is the daughter of a Viennese banker. Her husband, Francis Pulszky, is a Hungarian gentleman; he had from his youth taken an active interest in national politics; and in the recent war for national independence, he took an active share. The two volumes before us will carry some knowledge of Hungarian affairs into quarters which more complete and grave historical essays would fail to attain. The contents may be divided into four parts—an historical retrospect by Francis Pulszky; a glance at Hungarian life by the authoress, before the war; the personal adventures of the authoress, in her attempts to rejoin her husband; and the historical events of the last two years. His fourth section is connected and complete, and it may be considered on the Hungarian side, at least, as being the most correct narrative that has yet appeared. On the whole, however, it does not tell much that is new; and the corrections which it furnishes are of the less interest, since the opinion of the English public, in the main, comes very close to the one which is suggested by the perusal of the work. The transparent good faith of the authoress does not defend her, we suspect, from some inevitable transgressions of fact in allusions to the enemies of her country. The estimate which she forms of Jellachich appears to be inconsistent with his actual achievements; and his position in the imperial councils and the traits of unofficerlike conduct imputed to the gentlemen of the Austrian army, are perfectly incredible of any number of men wearing the sword. What fell more immediately within her own knowledge, Madame Pulszky relates with the unaffected perspicuity of a woman and the concentrated discrimination of a practical politician. Viewed, therefore, as a rapid glance at Hungarian

events by a person thoroughly imbued with the spirit of the Hungarian movements, the book must be considered a valuable contribution to history. The authoress' foreign extraction adds an additional qualification for the particular task, since it contributed a certain freshness of observation and the power of regarding things from without; while her domestic familiarity enabled her to acquire perfect knowledge of the subject upon which she treats.

The spirit and significance of recent events in Hungary would be very imperfectly understood without a knowledge of the anterior history of the country, and of its national customs. The retrospective essay, therefore, which prefaces the work is a very useful memorandum. It draws the narrative of Hungarian progress from the depths of the middle ages; it shows how the belligerent character of the dominant race established the custom of electing the "Duke," early representative of the future King, but only "primus inter pares." You thus see what placed the King from the first in a position not unlike that established by the English Barons at Runnymede.

The geographical situation of Hungary, and the successful contest of its inhabitants against the Mussulmans, not only procured for them the respect of neighbouring powers, but also fortified the national character, its independence and self-reliance. Its junction to a feeble but vaster state, however, has in the end proved practically fatal to the independence. If the recent Emperors of Austria and their ministers had had more intelligence, it does appear possible that they might have taken their stand upon Hungary and her free institutions, rather than upon mongrel Austria and its bureaucracy. The choice would have been safer for all parties. But the Emperor and their Ministers mistook their true interests. Hungary was governed by its royal Palatine as an alien province; and by a succession of compromises, the struggle for power which upset that impracticable delusion, a coordinate jurisdiction, was postponed until the year 1848. Down to this year, in spite of the considerable improvements made by the Hungarian nobles, not altogether exempt from domestic pressure, the people had preserved the main characteristics of the national character, simple intelligence, manly and equestrian habits in the country, the practical exercise of traditional institutions in the towns. Madame Pulszky's earlier volume is full of instructive illustrations. The manor in which the family resided was sixty English miles from Pesth. A castle in a fertile valley, with a conservatory and other modern addenda, surrounded by a semi-circle of eight villages:—

COUNTRY LIFE OF THE HUNGARIANS.

"The borough, with whose inhabitants we were in this uninterrupted contact, derived its origin from the times when the fortress, delivered from the Turks, had been abandoned by its garrison, who became the nucleus of the little town. Their magistrate still bore the title of Hadnagy (lieutenant) instead of mayor; and young and old were rather proud of their borough, and thought themselves ill-used when short-sighted ignorance chanced to mistake for a village what they complimented themselves by considering a town.

"The population consisted of from three to four thousand; a fourth of these were Jews, and about a hundred gipsies. There was a market, which, though on a small scale, was attended by many of the inhabitants of the surrounding villages. The place had a pleasant aspect. There were shops of all kinds, certainly not like those in Regent-street; indeed, with a twentieth part of a London mixing fog, the imperfect pavements would have vanished not only from the sight, but likewise from the foot of the pedestrian; for much less moisture than the English coachman call damp, sufficed to mash the loam into mud. My Viennese silk shoes were therefore soon exchanged for stout leather boots, more peasant-like than lady-like in appearance.

"The majority of the traders were Jews, who were more active in Hungary perhaps than anywhere else, owing to the natural propensity of the Hungarian peasant to have some one to deal for him while he prefers to bask as much as may be in the comfort of oriental ease. This, united to the good-humoured turn of mind of the Hungarian people, affords to the Israelites a position much preferable to that which they are grudgingly allowed in Germany. In Hungary, it is only where the German element predominates among the merchants in the towns, that the antipathy to the sons of Judah is retained. The latter, when poor, are generally very dirty, when rich, often arrogant; but always industrious and religiously beneficent.

"I found them so with us. Most of them were poor, but this did not prevent their association for the mutual support of those who most needed assistance; and, in spite of adhering firmly in their habits of life to their exclusive Mosaic forms, they readily joined with Christians for the furtherance of charitable objects. Though in constant friendly intercourse with our people, they are still as strikingly distinct from them there as anywhere in the world. In their well-conducted synagogue I in-

voluntarily fancied myself transported back to the Galilee of the Old Testament. Doubtless, nothing conveys more vividly the indestructible vigour of a nationality upheld by religion, than the historical phenomenon of the Jewish existence."

The position of the lord in a Hungarian manor was that of great feudal power. One anecdote among the many that diversify the volumes will illustrate this forcibly:—

HUNGARIAN MARRIAGE.—FEUDAL LAW.

"Baron Palocsay's castle never presented a more curious aspect, than every year in autumn, which, in the highlands, is the general wedding season with the peasant, who rarely enters into this auspicious state until after the harvest, when his most pressing labours are over.

"At that season the baron used to assemble in his hall all peasant-girls, from sixteen to twenty years old, and all the lads, from twenty-two to twenty-six, belonging to his manor; which had a Slovak population. He had them ranged opposite to one another, sorted them pair by pair, and said: 'Thou Janesi (John) art precisely fit for Marcsa (Mary); and thou Andras (Andrew), for Hancsa (Anne),' and so on. The couples thus designated went to the chapel, where the chaplain announced their marriages, which after a fortnight were performed, and every one of the newly married received a cow and many other accommodations for their establishment.

"When, however, one of the lads objected to the choice made for his benefit, and mentioned his disinclination for Hancsa, and his preference for Ilya (Ellen), the baron would reply that he did not believe it, and obliged the lad, as a proof of his love, to endure twenty-five lashes. If he underwent this trial he was free to choose for himself."

This subject position of the labouring classes had been under a process of gradual emancipation; but the subjection was not without its favourable side. If the lord possessed considerable power, he also possessed the means of bestowing great benefits upon his people; and where a generous personal spirit tended to develop the generous turn of the national institutions, there can be no doubt that the social relations were in many respects better than those in some countries that can boast more perfect technical freedom. During the year 1847, there was a famine after two bad years, Pulszky and his wife were able to assist the people on their estate, not only by giving them employment and remuneration, but also by stimulating and directing their industry into productive channels facilitated by means of loans.

As a nation they are impressed with their own superiority to the servile Germans; they believed that they had, in fact, retained their independence which had been nominally conceded. Conscious of great courage and military tact, they relied upon that to maintain their independence. The traditions, affections, nay, the pride of such a people, might have been made sources of power to their rulers. On this point not less instructive than the more palpable bad statesmanship that tampered with institutions, is the contrast between the spirit with which the astute Maria Theresa treated her Hungarian subjects and the pander of her son Joseph.

Leopold the Second had shown in Tuscany that he could unite the philosophic statesmanship of Joseph with Maria Theresa's power of appealing to the affections of the people. He had scarcely attained the Austrian throne, however, ere female jealousy removed him by poison. Had that accident not turned the course of the imperial history, it is probable that Leopold would have made Hungary a powerful lever by which to elevate the whole empire: the bureaucrats of Vienna endeavoured to evade and circumvent the independent kingdom.

All the mistakes, however, have not been on the side of the Imperialists—indeed, the impartial reader will become a sadder and a wiser man in noting the mistakes which Madame Pulszky's narrative indicates, even where she does not expressly mention them as such. The whole war was full of errors on both sides, errors which have before been painted, but which become more glaring when they are brought together by a connected account. Kossuth refused to recall the Hungarian troops from Italy, lest Austria should release the Croatian troops from that peninsula; a calculating policy which prevented the effective co-operation between Italy and Hungary that might have strengthened the national cause for both. The Hungarians were paid in kind; and when the Viennese hesitated to summon them to the Austrian capital, the ultimate defeat of Vienna repeated the lesson which Hungary had learned. The English politician has a difficulty in understanding by what practical considerations the Italian nationalists were moved, in failing to make better use of certain Princes amongst them. In like manner the Hungarians appear to have neglected the manifest good-

will evinced in the conduct of the Palatine Stephen, and unmistakably recorded in his letter to the Emperor published in the appendix to Madame Pulszky's book. No doubt the Hungarians relied on their Palatine; but they did not make the most of him. The authoress confirms the general belief in the treachery of Gorgey, a man of unquestioned ability and courage, and even patriotism, but anxious for personal distinction, and jealous of others' supremacy: her narrative suggests the doubt whether he was sufficiently conciliated.

The volumes also have a graver lesson. All the errors of the Hungarians are trivial and venial compared to that vast error which has demoralized the whole of Europe—the exaggerated doctrine of non-intervention. Not to interfere in the affairs of a foreign state for purposes of dictation, is sound sense in international conduct as it would be in the conduct of individuals; but expressly to abstain from defending the right because it is assailed in a whole nation, is to grant immunity to wrong. And the nations of Europe that stood aside while Hungary was oppressed by a conspiracy of crowned heads and a combination of alien armies is a crime among the nations which they will have to repay in many a struggle against the same conspiracy.

SCIENCE IN FABLE.

The Poor Artist; or, Seven Eyesights and One Object. Van Voort.

A POET wrote this book. It bears no signature; but its science, no less than its beauty, bears the unequivocal signature of a poet; and a very charming work it is. Nothing prevents its being a *chef-d'œuvre* but the unhappy weaving of a thread of feeble and somewhat querulous satire in the bright web of fancy embroidered by observation. That affected us like a dissonance. We cannot applaud the tone taken respecting "neglected genius" and the indifference of the public; the whole argument is grounded on an *ignoratio elenchis*, or on a positive misapprehension of actual life; but, greatly as we should be disposed to question its appearance in any book, its appearance amidst so much that is fanciful, true, and beautiful is peculiarly objectionable. A sad wail of despondency—a deep and bitter curse of despair—the agony of impassioned self-love frustrated in its aims—would have better assorted with the poetry of the book, because passion idealizes and ennobles; but to make a framework of the complaint—half fretful, half satirical—that, for an artist, something more is requisite than to do a thing well, he must also make a *name*—to squirt acid upon the world because it is an ignorant world, needing to be taught an artist's merits—to insinuate that, unless an artist is also a charlatan, there is no hope for him in life—this, we say, makes a framework singularly inappropriate to the picture, full of delicate observation and curious science which it contains. Such a framework spoils a *chef-d'œuvre*; fortunately it is no more than a framework, and might be cut away without destroying what is excellent.

"The Poor Artist" is the story of a struggling man of genius vainly endeavouring, by his genius alone, to get bread; but although his pictures, when sold under his master's name, fetch high prices, no one will look at them when he avows them as his own. Does any one believe this? Does the author himself believe it? Well; in his poverty he meets with Aurelia, and, somewhat rapidly, they fall in love with each other. That is but *le premier pas*, and not the *pas qui coûte*; for "sensible" uncles interfere, and represent to the artist that, till he has made a name and become "somebody," no mention of marriage can be listened to. Make a name! Ay, that, according to our author, is the grand thing in life; a name is a talisman; but *how* make it?

"Oh how, sir?" asked the poor artist, earnestly; "and of what sort?"

"Of a capital sort, to be sure!" shouted the uncle. "I would astonish—that's the point—I would astonish people. I would paint something that the eye of man had never before seen."

"Then, perhaps, nobody would understand it," said the artist, innocently.

"Pooh! what has understanding to do with the matter, so that people are astonished? Mankind are not led by their understandings, but by what they do not understand. The world will run after any *ignis fatuus*; but no man will run after a wax taper, though it be carried by a prophet. I say you must astonish—astound—confound! Understanding is the destruction of astonishment. When people know all about things, wonder ceases. Yes, yes. Go and paint something perfectly wonderful—incredible; something, I say, which

the eye of man has never yet seen—and that will gain you a name."

"So saying, the uncle slipped a sealed packet into his hand and rode away. Enclosed were twenty guineas, enveloped in a hasty scrawl, to the effect that they were in payment for his nine greenhouse pictures."

And now the beauty of the book commences. The artist has wandered into a wood, and there taking out the beloved volume given him by Aurelia—it is Lafontaine's "Fables"—he reads of talking animals and insect wisdom, till sleep weighs down his eyes:—

"The green foliage of the trees and shrubs bowed softly and gracefully around the sleeping artist, as though to do him honour, and in tender recognition of his services to nature and to themselves. The light was subdued by the passage of some dark blue and grey clouds overhead; but the air was warm, and the singing of the gnats, mingled with the distant sheep-bells, and the occasional voice of a stock-dove, made a pleasant woodland sound."

"Whether the sleeper heard any of this is uncertain; or, if he heard it at all, it was only in the half-conscious way which gives such a charm to a nap in a green wood. At these times the inventive faculties seem perfectly quiescent, but able to enjoy with delicious indolence the great inventive dream of nature which surrounds them."

"In this half-wakeful condition the artist became aware of a sound more distinct than the rest, which from time to time mingled with the hum of the gnats, and then rose above it. Presently it seemed to become articulate. He could almost fancy it uttered words. Yes—it surely must be so. What was that? It was certainly a sort of humming voice that said something."

"The artist listened more attentively, and almost holding his breath, but still without opening his eyes. And the voice said, in a low sonorous murmur:—

"Busy—busy—buzzing brain,
Use your hands, or nothing gain."

"The artist lay quiet a few seconds, listening intently, with his eyes still closed. All was silent. He then softly raised himself, and looked round on all sides. Presently he saw a leaf tremble—then another—then the cup of a flower shake very much—and, notwithstanding a great bustling and buzzing inside, he was yet able to distinguish words amidst the low humming monotony of the undersong. The words were the same as before:—

"Busy—busy—buzzing brain,
Use your hands, or nothing gain."

"It came from the inside of that flower-cup that was shaking so! Yes—there could be no doubt of it. The flower now shook and nodded more than ever, and, with a bustling and fussing noise of voice and of wings, up came the head and shoulders of a bee! She held fast upon the upper rim of the cup, with her strong arms bent over, and stared wisely at the artist with her two dark horny eyes."

The bee and the artist have a pleasant chat together, which results in the artist undertaking to paint something which the bee has seen, and to paint it precisely as she describes it. The following snatch of their dialogue reminds one of Voltaire's exquisite tales:—

"I suppose," said the bee, "you see all things as upright and roundabout?"

"By no means," replied the artist; "we see things of the shape they really are."

"How many eyes have you got?" demanded the bee. "I see only two in your face. You have no doubt others on the top of your head, as I have, or others elsewhere."

"No," replied the artist, beginning to hesitate. "No, I have only two simple eyes."

"Then," said the bee, "you must be a very arrogant, or a very ignorant, creature. For how should you—here she raised one of her antennæ, and moved it slowly up and down, as if laying down the law—how should you see everything as it is, unless you had the eyes of all other creatures, who see it according to every variety suitable to its nature with relation to their own natures; or unless you two eyes, instead of being of a simple kind, as you say they are, should be compounded of the powers of all other eyes?"

"So I consider them to be," said the artist; "all the wonders of others being thus reduced to a simple action. Moreover, we do not regard external objects as dependent on how we see them, or what shape and colour we see them. They are something of themselves, whatever they may appear to different visions."

"And you believe, then, that you see what that something really is; all other visions being naturally deceived; all other creatures dwelling therefore in systematic illusion?"

"The artist considered for some time, and at last said:—

"Yes; the prerogative of actuality is given to the eyesight of man."

"Who told you so?" demanded the bee.

"My own reason," answered the artist.

"Self-love's gravest flatterer," replied the bee. "We, of the bee species, say the same thing,—and truly."

No sooner has the artist sketched the object according to the bee's directions than an ant (Captain Mandible) approaches, and, joining in the friendly talk, also proposes that what *he* has seen shall be painted. This done:—

"Hanging at the lower end of a fine and almost invisible thread, attached by the upper end to the twig of a shrub which extended over his head, the artist now

observed a spider dangling and swinging gracefully close to his cheek, and staring at him with eyes as sharp as pins."

"I have listened to all the conversation down here," said she, "and I have observed everything with my usual attention."

"Here she ran rapidly up her line a few inches, and then stopped."

"I have seen a more surprising object in the woods this morning than either of you have described."

"She ran up a little higher, and again stopped."

"I should like to have a picture of it."

"And with these words she ran, leg over leg, up her line, and ensconced herself beneath a withered leaf on a twig above, from which she peeped over at the artist below."

"Come down and tell us what you have seen," said the ant; "don't sit all of a shrug up there, peering over with your squinty eyes; but come down and tell us about it."

"I can do that just as well up here," said the spider, "and if you are hard of hearing, which is most likely, you may come and sit upon the corner of my web while I describe the object."

"Thank you," said the ant. "Who killed her seventh husband yesterday morning?"

"Don't be spiteful!" interposed the bee. "Perhaps there was a reason for it."

"So there is for everything," said the ant; "but that does not alter a black fact."

It is needless to point out the delicate observation and quiet humour, with its dramatic propriety, in these passages; every reader will appreciate them, especially when met with in the text itself, where they look better than this wretched into fragments.

The appearance of the cat is described with singular felicity:—

"While our artist was reflecting on the wonderful—the miraculous varieties that exist in nature, he saw a cat sauntering down a narrow pathway, or rabbit-run, in the wood, and leisurely coming towards them."

"Would you like to have your portrait taken, Pussy?" cried the ant merrily.

"The artist looked hopefully at the cat: 'Ah,' said he, 'if you, now, have seen anything novel this morning, which would make a picture, I might indeed expect something truly splendid from the peculiar vision of those lustrous and ever-changing eyes.'"

"The cat stopped—and stared at the party with large round eyes, setting her ears erect."

"This is no cat!" cried the ant: "this must be the horned owl!"

"What say you, madam?" said the artist, extending one hand with a courteous smile towards the cat, inviting her approach.

"But the cat only continued her staring."

"What does she take us for?" asked the bee, turning to the artist.

"You might at least open your mouth, Mrs. Mary Rowe!" said the ant.

"Pray come nearer," continued the artist; "I beg—I entreat you will. Nay, I must insist upon it."

"The cat stared at him as at first: then, turning her head on one side, fell to licking her shoulder, as though it required an immediate and particular attention."

"The company present having borne this insolent indifference a sufficient length of time, our artist requested her ladyship to inform him if he could be of any service to her, and if so, perhaps she would favour him with her commands."

"The cat now raised her head, and, turning her gaze upward, stared all round at the tops of the trees with her large shining eyes, and then, settling herself in an attitude of picturesque ease and comfort, quietly said:—

"I have been watching you all, this last half hour, in hopes you would go away, as I want this place to myself for a little while."

"Why?" inquired the ant.

"The artist looked round about to see if there were any mouse or rat holes, which might render this spot valuable in her eyes; but, observing none, he said:—

"I was in hopes, madam, that you might have added to my stock of original sketches this morning by a description of some novel thing or other you had encountered in the wood."

"But the cat was now sitting with her back towards the group, apparently occupied with looking into the wood beyond, and with her own thoughts,—of which thoughts the company present formed no part whatever."

"You might at least give a civil answer!" murmured the bee.

"I see many new things," said the cat, "which are not worth speaking about."

"Have you seen any new thing this morning that would make a picture?" inquired the artist, who was now resolved to avail himself to the utmost of his present opportunity in finding originality.

"Yes," replied the cat, scratching one ear; "but it is not worth the trouble of telling."

This snatch of philosophy will also be read with interest:—

"A cat," said the ant, with a brisk and confident air of youthful philosophy,—"a cat observes nothing that does not immediately concern her own eating or catching interests. In fact, all creatures who have only four legs are very deficient in observation."

"That is not a correct statement," said the bee; "you are thinking exclusively of your own powers of minute and exclusive examination. Four-legged creatures often have good sight. Dogs, for instance, are great observers; nothing escapes the eye of a monkey;"

• Not properly a quadruped, nor a biped; but a *quadrumanus*, or, as the Germans call it, *sier-händig*.

and you never meet a horse in a lane or road, without his giving a quiet look at you as he passes."

"Really," exclaimed the artist, "this is all very true; and, as regards the cat, it is very surprising. A pair of eyes so wonderful and beautiful, not to say alarming, one would have expected to be the most observant of visual organs."

"Not so," interrupted the spider. "But what can be expected of one pair of eyes?"

"Ah!" said the bee, "there is more than the question of numbers in this. It is the thing *behind* the eye that makes the great difference in all our visions. It is the mind, Mrs. Spinster,—yes, it is the mind that makes the sort of sight we see."

"No!" cried the robin, abruptly, "no; it is the object that makes all the difference with me."

"Look!" said the spider, extending and raising one claw, as if to demonstrate a problem; "look! the object is the first thing, call it A; the mind is the third thing, call it C; and the middle thing, call it X, is the sort of eyes we have, and these mediate or interpret all from without, to all that's within. And hence the eyes,—what they are, and how they see,—make the fact, and difference of visible nature throughout all living creatures. A + X = C,—the object added to the peculiar eyesight,—gives the mind concerning that object."

"I work it differently," said the bee. "I work it A + C = X; the object added to the mind is equal to the eyesight."

A robin succeeds the cat; but we must pause. Enough if we say that the one object described by the seven creatures (including the artist, who sees it as a sovereign) presents pictures as different to each as each creature is to the other.

No sooner does the author quit the world of animals for the world of man than our interest suddenly ceases. His fable is less fantastic than his real life.

His spider, bee, cat, and fish are truer than his human beings. The reason is simple: in one case the poet's imagination, guided by observation, concerns itself with the actual truth; in the other case, there is a misadjustment of vision caused by the wish to point a satirical "moral," and that a false one. But we conclude with a hearty and emphatic recommendation of the book as a curious and delightful contribution to poetry, natural history, and speculation.

BOOKS ON OUR TABLE.

Household Words. Conducted by Charles Dickens. Monthly Part.

This very agreeable miscellany is even better in its monthly part than in weekly numbers, for the tales are all finished in it, and can be read as wholes. The general ability displayed in it would be no mystery were the names appended to the various articles, for we trace in them the "fine Roman hand" of more than one eminent author besides its editor. Nevertheless we believe the preservation of the anonymous is more effective on the whole. Nothing can be better than the spirit of this work in its treatment of all social questions; and the popular mode of bringing such subjects as prison discipline, university education, &c., home to the "business and bosoms" of the mass of readers is both effective and useful.

More Prose and Verse. By the Corn Law Rhymer. 2 Vols. Charles Fox.

We have been greatly disappointed with these volumes. They are interesting indeed as the productions of a remarkable writer, and still more interesting from the light they throw upon his personal character; but as poems they are unworthy of his reputation: bitter, personal, and—worst fault of all in poems—commonplace. In the "Year of Seeds" and one or two ballads we hear the chords of the old harp sounding as of yore, but the bulk of the volumes has little intrinsic value.

Eight Letters to the Young Men of the Working Classes. By Thomas Cooper, Author of "The Purgatory of Suicides." J. Watson.

When a man sets down to deliberately record the experiences of his own life, the steps by which his ascent was gained, the energies it needed and called forth, he fulfils the real office of literature; when a remarkable man does so, he "does the state some service." This Thomas Cooper—a remarkable man on many accounts—has done in his unpretending, but extremely useful, little work. It is addressed to young men of the working classes, to whom, of course, Thomas Cooper speaks with that authority which their sympathy invests him with; but young men of all classes will be profited by studying its precepts, delivered in strong, homely language, and uttered not for "effect," but for tuition.

Egeria; or, the Spirit of Nature and Other Poems. By Charles Mackay. Author of "Voices from the Crowd." D. Bogue.

Mr. Mackay is secure of an audience; his political poems have been thoroughly popular. In the present volume he comes forward with a longer and more ambitious poem than usual, to which we shall return for the purpose of comprehensive criticism, on some occasion when our table is less covered with books demanding notice: poems are not things of a day. Meanwhile we must content ourselves with announcing the appearance of the volume, and giving a hearty recommendation of it to our readers.

The Education of the Feelings. By Charles Bray. 2nd Edition. Longman and Co.

We are not surprised to see a second edition of this very admirable work. The importance of the topic, and the calm, philosophic, elevated spirit in which it is treated, render it a valued friend to every family. Let any man reflect upon the education of one kind or another which his

feelings necessarily undergo in the training of his early years, and he will see how important it is that parents and instructors should have clear and defined principles upon which to act. Let any man look around him, or look back into his past life and see the errors, pernicious errors, which have distorted the tendencies of our nature, and he will see at once the practical bearing of such a work as this. Mr. Bray is a phrenologist and takes the phrenological classification and analysis of the faculties; but that need deter no antagonist to phrenology, for one excellence of Mr. Bray's work is that it suits every system as well as phrenology. Human nature remains the same, whatever theories we may adopt; and it is with the elementary feelings of our nature Mr. Bray deals.

A Voyage to the Arctic Regions. By R. A. Goodair. Van Voorst.

An Elementary Course of Geology, Mineralogy, and Physical Geography. By David T. Ansted, M.A. F.R.S. Van Voorst.

NOTES AND EXTRACTS.

POLITICAL ECONOMY ONLY HALFS THE SOCIAL ECONOMY.—In the recently published discussion between Proudhon and Bastiat, on the question of *Capital and Interest*, M. Bastiat makes this notable avowal:—"Whatever may be my sincere admiration for the admirable laws of social economy, whatever time I may have devoted to the study of that science, with whatever confidence its solutions may inspire me, I am not one of those who believe that it embraces the whole of human existence. The production, distribution, circulation, and consumption of riches are not all-sufficing to man. Nothing in nature is without a final cause, and man also must have some other mission besides that of supplying his material wants. Everything tells us so. Whence comes the delicacy of his sentiments, the ardour of his aspirations, his faculty for admiration and rapture? Whence comes it that he finds a subject for contemplation in the smallest flower? that his organs seize so vividly and bear to the soul, like bees to the hive, all the treasures of beauty and harmony which nature and art have spread around him? Whence comes it that tears moisten his eyes at the least trait of devotion which he hears told? Whence comes that ebb and flow of affection which his heart elaborates as it elaborates blood and life? Whence comes his love for humanity and yearnings towards the infinite? Those are the indications of a noble destiny which is not circumscribed in the narrow domain of industrial production. Man has, therefore, a mission. What is it? Be it what it may, he cannot attain it if, bowed beneath the yoke of inexorable and incessant labour, no leisure remains to him in which to develop his organs, his affections, his intellect, the love of the beautiful, all that is most pure and elevated in his nature; that which exists in embryo in all men, but remains for want of leisure latent and inert in too many of them."

PLEASANT HOMES FOR WORKING MEN.—Is it inevitable that the suburbs of a manufacturing town must consist of dense masses of squalid habitations, unblest by a proper supply of air, light, or water; undrained, uncleaned, and unswept; enjoying only that portion of civilization which the presence of the police declares; and presenting a scene which the better orders hurry by with disgust? Or, on the contrary, may we not, without giving ourselves up to Utopian dreams, imagine that we might enter the busy resorts of traffic through extensive suburbs consisting of cottages with their bits of land; and see, as we came along, symptoms everywhere around of housewifely occupations, and of homes which their humble owners might often think of with pleasure during their day's labour, looking forward to their return at evening with delight. The richer classes, even those low down in the scale of wealth, mostly struggle to secure some portion of country air for themselves: surely they might do their best to provide for the working man something like a change from the atmosphere of the factory, or workshop, in which he must pass the greatest part of his day throughout the whole year.—*The Claims of Labour.*

The Arts.

THE LYRIC DRAMA.

THE production of *Linda di Chamouni* at her Majesty's Theatre, on Saturday last, claims notice because Mademoiselle Ida Bertrand made her first appearance in England on that occasion. The secession of Alboni has left a great opportunity for contralto and mezzo soprano singers, and has disposed us to accept, with a warm welcome, talent which will not bear being measured by the highest standard. Mademoiselle Bertrand reminds us somewhat of Alboni in appearance, and possesses a voice which will give her a good, though not a first-rate, position in our exacting world of London. She is properly a mezzo-soprano, with more capacity for ascending into the soprano, than for descending into the contralto portion of the register. The quality is pure—the power rather deficient. In short, though not an Alboni, Mademoiselle Ida Bertrand is a very charming singer, and people ought to go to hear and applaud her.

On Thursday the *Sonnambula* was given; Sontag being the "Amina," and Sims Reeves the "Elvino." Talk of popularity! can any opera of modern times compare with this fascinating production, which enrages "classical" musicians, but pleases all the world besides. In Belgravia and the New Cut its

melodies are equally familiar, the pets alike of dukes and of dustmen. Then, though the libretto of an opera is *allowed* to be stupid, the drama is interesting in the extreme. In the regions of fashion, even, it has powers to excite, and to see the old ladies weep at the "Surrey" for the sorrows of "Amina," is a sight not easily to be forgotten. The *Sonnambula* is the perfection of "Minor opera."

Sontag was as great as ever in "Amina." The "Ah! non giunge" was a splendid effort of brilliant vocalization, and commanded an inevitable encore. Sims Reeves essayed "Elvino" in Italian for the first time before the Londoners. His success was most unequivocal. His acting and singing—particularly in the "bedroom scene"—were of the very first order. Sims Reeves has now fairly established his right to rank with the best tenor singers of Europe.

On Thursday the *Huguenots* was given, for the first time this season, at the Royal Italian Opera. This magnificent work is becoming more and more appreciated at its true value. Notwithstanding its numerous presentations here, we believe it to be the most attractive performance which can take place. It is a striking and masterly combination of the arts, and, perhaps, all points considered, must be ranked as high in the "major" opera as we have ranked the *Sonnambula* in the "minor." The cast is pretty much the same as last season. Grisi is "Valentine," Mario "Raoul," Castellan "Marguerite de Valois." The performance of the opera on Thursday was chiefly remarkable from the fact that Formés appeared as "Marcel," the stern Huguenot, so firmly impressed on the public mind by Marini. This lively reminiscence was, of course, a great drawback upon the exertions of Formés, and it had the effect of making him somewhat nervous at first—so that the celebrated "Piff, paff" was not so successful as usual; but he soon rallied, and, in the grand duet with "Valentine," in the second act, achieved a perfect triumph. His version of *Marcel* has not the massiveness—the colossal dignity—of Marini: it is more vivid—more picturesque. It is *smaller* certainly—but as good, in another way. The orchestra and chorus acquitted themselves with the amount of excellence which we now regularly expect from them. The "Benediction of the Poniards" was a vociferous encore, according to custom.

SCHIRA'S OPERA: THE ORPHAN OF GENEVA.—Signor Schira's opera, *The Orphan of Geneva*, produced at the Princess's Theatre on Friday evening, has one of those plots of "thrilling interest" which, in the palmy days of melodrama, was accepted by the audience as a powerful picture of real life.

The story is one of French origin, and became popular some thirty years ago in England, chiefly through the acting of Miss Kelly as the heroine. "Therese." In the interim, however, public taste has wonderfully altered; intellect has been powerfully appealed to, and the spirit of enquiry now abroad leads men rather to investigate these matters than to wonder at them. The reason, therefore, why this story is not as effective now as it was then is obvious. The audience ask themselves how it is that a young lady wanders about in a thunder-storm, clad in a cool dress of book-muslin; how it is that, when she goes mad, she should always pull down her back hair; how it is that the villain, as soon as he is discovered, should fall down and die off hand; and how it is that a great many other things occur which in life off the stage would appear little short of miracles? All these improbabilities, however, are collected together in the *Orphan of Geneva*; and, although every praise is due to Mr. Jeffreys (the author of the libretto) for the manner in which he has performed his task, we regret that he had not availed himself of a less complex story. Signor Schira, in the composition of this opera, has aimed at nothing beyond the writing competent to an accomplished student of the modern Italian school. His melodies are sometimes pretty and sometimes trivial, and his instrumentation is based on the supposition that passion and energy cannot be heard, unless spoken through a trumpet. With all these defects, there are occasional indications of creative power, as instances of which we would cite the sestet in the first act, "What fearful mystery is this?" and the glee in the second act, "The flocks are in the fold." Besides these, there are songs which will be warbled in evening parties, and which of course, therefore, should be criticized by the music-seller. The cast included the whole vocal strength of the company. Mr. Allen, as the "Count de Morville," had little to do; but he took pains, and struggled against his defective voice manfully. Mr. Weiss, as the villain in the dark cloak, "Carwin," evinced a marked improvement, both in voice and style, since we last heard him. But the whole weight of the opera rested upon Miss Louisa Pyne, who, as the orphan, "Therese," sang and acted with an intensity of power for which we were quite unprepared. Her style is faultless, and in her impassioned scenes, so perfect is her intonation, that she is enabled to abandon herself at once to the reality of the scene

without the slightest apparent effort. We hope and expect shortly to see Miss Pyne on the stage of the Italian Opera. All the performers were called for at the conclusion of the opera, and the success with the audience was most decisive.

THE DRAMA.

DAURY LANE.—The *Antigone* was regarded by ancient critics as the flower and consummation of Greek art, and, if modern critics have been less enthusiastic in their admiration, it is because they could not thoroughly sympathize with its intensely Athenian ethics. Indeed, their ignorance of Grecian feelings and ideas has led them almost universally to mistake its scope and bearing. But, in spite of this misconception, the eternal beauty of the work has embalmed it. One may say, indeed, that no work can be truly great in Art that does not appeal to the sympathies of all ages and of all nations; whatever temporary or national colouring may predominate, and give it national success on its first appearance, there must also be in it the substance of eternal universal truth, or it will perish, and deserve to perish. In the *Antigone* there are two subjects which preeminently interested the Athenians,—the holiness of the rites of sepulture and the sanctity of the laws. These are, of course, subjects in which all civilized nations deeply sympathize; but our modern feelings very feebly represent the intensity of the Athenian feelings on those points. It is doubtless shocking to a Christian to think of the corpse of a brother exposed to the wild birds, denied the rites of sepulture, and tossed upon the earth like a vile clod. Even to those who believe the soul has passed to heaven, leaving behind it nothing but a tenement of clay, there is still a sanctity in burial which draws its solemnity from our deepest instincts. Far deeper and holier were these rites to a Greek. He believed that the unburied corpse was not merely a torture to the dead, by condemning him to wander forlorn upon the Stygian banks, unable to pass to Hades for a hundred years, it was also an outrage to the Infernal Deities who claimed those rites. Hence the excessive importance given in Homer and the tragedians to the rescue of the slain and the ensurance of burial. So also an European understands the feeling of respect for the laws, but in far less absolute manner than that which actuated the democratic Athenian. With us laws are, after all, but human consents; with the Athenians they were almost divine. To obey them, even when unjust, was virtue, to disregard them was crime.

Herein lies the grand tragic collision of the *Antigone*. "Polynices" has waged war against his brother and his country. Both brothers fall; and "Creon," the new King, following the laws, ordains that "Polynices" for his treason shall be denied the rites of sepulture. "Antigone" knows full well the justice of the edict, but she braves it; she buries her brother and is punished for her disobedience by death. "Antigone"—and critics have overlooked this—never disguises from herself that she is criminal in her disobedience, she calls her act a "pious crime." This is the tragic motive. Had she thought the edict unjust her conduct would have been simple; but she knew the edict was just according to all human justice, and at the same time she knew it was unjust according to all divine justice. The state had ordained a punishment; but the Gods claimed their rites. In this complex feeling lies the pathos; in her opposition to "Creon" there is a collision of duty with duty, will with will. "Creon" is not a tyrant, as modern critics, with strange forgetfulness of Greek politics, assert; he is but the exponent of the law and is supported by the whole nation; even "Antigone's" sister bows to the decision. "Antigone" alone, moved by the impulse of affection, and bringing into view the equally imperative claims of the Gods, braves the laws and suffers the penalty.

Even to our feelings the collision between "Antigone" and "Creon" is powerful, though of course infinitely less so than it was to the Athenians; and in this play there are other chords sounded to which all hearts vibrate a response. The energy of "Antigone," and her thoroughly human womanly nature, contrasted with that of her gentle and devoted sister, presents the dramatic art of Sophocles on a par with that of Shakespeare. How delicately and profoundly observed is the distinction between them,—"Antigone" at first vehement, intense, spasmodic, bent on the one object of burying her brother, reckless as to consequences; but no sooner is the object attained than her womanly nature reappears, and she shudders at death, resists it, wails over her lot and all her fierceness melts in tears. "Ismene," on the contrary, is at first timid, weak, dares not disobey the laws, shrinks like a woman from rebellion; yet when the deed is done meets consequences with a calm and resolute front: a *patient* womanly nature from first to last.

We mentioned Shakespeare. Is not the change indicated in "Antigone" analogous to that in "Lady Macbeth"? She too is fierce and relentless till the deed is done; in both women the fierceness is spasmodic—it is feminine vehemence concentrated in one absorbing project. When all is over both relapse into

weakness. "Lady Macbeth" has troubled dreams which break her agonized heart; "Antigone" dies despairing.

But we have no space to speak worthily of this magnificent work. The reproduction of it at Drury-lane will afford our readers an opportunity of seeing it in action, and they will be struck with the freshness and eternal youth of this antique poem. Miss Vandenhoff has carefully studied the part, and throws herself into some picturesque attitudes; at times she reminded us of the figures on the ancient vases; but her conception is so different from our own that we forbear criticism. It was not a performance that greatly impressed us. Mr. Vandenhoff performed his part with solid dignity and picturesque effect. "Creon" in *Sophocles* is not a tyrant, but "every inch a king." The choruses by Mendelssohn are well known to the musical world, and have been long enough before us to enable us to say, without the suspicion of one day reversing the judgment when familiarity has opened their beauties to us, that they are the mediocrities of a man of genius; all their science cannot cover their commonplace and want of melodic invention.

On Monday Mr. Anderson played "Hamlet" for the first time in London; we were not able to be present, but should he repeat it we will take an opportunity of "sitting in judgment" thereon.

FRENCH PLAYS.—On Wednesday Scribe's charming comedy, *La Camaraderie*, introduced Regnier and Nathalie to the St. James's public, and were heartily appreciated. Space does not permit criticism this week.

Progress of Science.

DEVELOPMENT THEORY AND MR. H. MILLER'S BOOK.

There are few writers more fitted for enjoying nature, and imparting that enjoyment to the reader than Hugh Miller. We walk with delight in his company, whether over the modern civilized ground or over the ancient surface of the world. With him there is the same honest love of truth, the same openness to receive all that is beautiful in science, and to connect it with all that is lofty in speculation. A thorough believer in science, and a man of a religious and devout mind, he has moulded into a consistency satisfactory to himself what he believes by faith, and what he believes by experience. No one gives more latitude than he does to the time during which the geologic ages have endured, when he says: "But who among men shall reckon the years or centuries during which these races have existed, and this muddy ocean of the remote past spread out to unknown and nameless shores before them." It would seem as if a period equal to that in which all human history is comprised might be cut out of a corner of the period represented by the Lower Old Red Sandstone, and scarce be missed when away.

Mr. Miller has been much troubled in mind on account of the theory of development which some geologists and naturalists support. The theory is simply that for the formation of the world as it at present stands, there has been a gradual evolution of life; that the lowest animals have begun, and higher animals have succeeded, until man was produced; and that this has been done by a great natural law. Mr. Miller believes that "there is geologic evidence that in the course of creation the higher orders succeeded the lower." "It is of itself an extraordinary fact, without reference to other considerations, that the order adopted by Cuvier in his animal kingdom, as that in which the four great classes of vertebrate animals, when marshalled according to their rank and standing, naturally range, should be also that in which they occur in order of time. The brain which bears an average proportion to the spinal cord, if not more than two to one, came first—it is the brain of the fish; that which bears to the spinal cord an average proportion of two and a half to one, succeeded it—it is the brain of the reptile; then came the brain averaging as three to one—it is that of the bird; next in succession came the brain that averages as four to one—it is that of the mammal; and last of all there appeared a brain that averages twenty-three to one—reasoning, calculating man had come upon the scene."

So far there is no disagreement, and the succession of the animals is the same with both parties; but the true point of dispute is, whether the lower brains were developed into the higher, whether one animal was developed into the other. Another writer, far more limited than Mr. Miller in his explanations of geologic facts, sees no reason at all why many species should not have been pro-

duced from one, changing according to mere circumstance, developed, in fact, in a very short space of time. And whilst he does not believe in the geologic ages, Dean Cockburn believes that, "As to the Scaphites, Baculites, Belemnites, and all the other *ites* which learned ingenuity has so named, you find them in various strata the same in all important particulars, but also differing slightly in their outward coverings, as might be expected from the different circumstances in which each variety was placed." It is true that in coming to Mr. Miller we deal with more scientific reasoning, but it does strike us as extraordinary to find both sides quoted, in order to confirmation in the belief of revealed religion.

Mr. Miller, however, goes farther, and feels that he is fighting the battle of faith, so far as whether there be a God or not, and if there be a future life or not. He believes that this earth was furnished with animals as it became ready for them, that this is the cause of the gradual rise in the order of animals from the earliest ages, and that it was not merely by a law of nature that one gradually moved over to a higher species. Otherwise where were the creative powers, and if man were the product of such a development, where were the infusion of the immortal soul? This is a grave question, and if men do take walks into the fields and by the seashore, and bring back to the astonished towns new ideas of religion, upsetting our old faith, or giving us a new; every cracking of the earth's crust in times past disclosing fossils to our view, becomes, in a reasoning age, converted actually into a medial earthquake; what was done in matter is now done in mind, and every earthquake of a lower class has itself repeated in our age in a higher form.

Mr. Miller has taken a walk and found an astrolapis where no astrolapis should be, according to the development theory, and he believes that he has brought an argument to bear on the truth of revealed religion, on the Being of God, and on the immortality of the soul. He holds that the battle of the evidences is to be fought on the ground of the physical sciences, and he shows himself sufficiently sensitive to all the arguments deduced from them. It is a pity that he should put himself in such a predicament, liable to be overturned at any moment; but he feels it to be serious, and with him it is no light matter. We can look at creation in the development-point of view with as much faith in the greatness of man as we can according to the non-development on the creative hypothesis.

We see a race of men proud and powerful, with high aspirations and renowned for great actions, poets, philosophers, and martyrs, men to whom war was a thing accursed, and devotees by whom the senses were viewed only as inlets of sin,—we see these men sprung from another set, from what is called the same race, but so thoroughly different that they lived in the hopes of fighting daily for ever, of drinking daily for ever, and of feeding daily on an everlasting and daily-butchered pig. The former sprang from the latter by the law of growth, a law which is exactly the law of development as explained by many writers. But without cavilling at the word, the real fact is far more striking that the highest order of minds have risen out of minds which, whatever were their instincts and capabilities, were low and thoroughly degraded. We see constantly monsters and idiots brought into the world by the law of growth, and we see a family low in intellect, rise and bring out of them a great genius. It is to the mind after all that we must look, and not to the mere development of organic forms. How is it that genius is breathed into one man, and was dormant in his obscure father and mother? Is this by the law of development or by the law of creation? If it is by the natural law, as most people will allow, does it manage to go by itself and put our belief in God out of the question. We breathe the breath of an independent life according to existing laws, and we rise into a higher life by a process of growth, according to law; if we do not get well developed by food, and raiment, and training, we do not rise high, and the act of creation of an Adamic great man has never been seen.

We hold, then, that it is as difficult to account for the existence of a man who shall change the face of a country by his greatness, as for the existence of an elephant developed by some means or other out of a mastodon, or even from a whale. In neither is there direct creation; in both is the process of growth; you cannot tell at what time the inspiration of genius began, no more than you can tell how the habits of a whale could be converted into the habits of an elephant.

But you can tell this, that there was a time when the man was poor and helpless, and when his son was great and wise; and you know that by the gradual growing of years the higher life has found a home in a race which was before accustomed to a lower life; that he who would have been content to drink beer and eat bacon to all eternity, has now a higher hope and a soul elevated to the contemplation of a destiny which he feels to be beyond his means of expression.

When we see that every man is after all a collection of crumbs of bread and scraps of meat, developed out of the clods of the field, if his brain has taken the form of that of various animals in its onwards growth, as Mr. Miller willingly agrees to, are we to cavil if it should have happened that, in growing, the stages have been so long and the struggle to rise from a state of brutishness have been protracted through ages. If that be man's history, we can only wonder at what period he became a human soul, as we now wonder at what period the fetus became an individual. We are aware that we have not taken up the true scientific difficulty: it was not our object. The materials are not collected, and the theory of development is not proved; but against it there are many materials, a fact which may console some persons. It is our object only to show that the difficulties in known facts as to growth are no more easily explained than difficulties of the development of theory, and that we cannot believe that it needs a higher power to bring the squirrel from the mouse than it does to bring the individual Plato from the grovelling Ichthyophagous or Ophiophagous Troglodyte.

ANTIQUE NAILS.

In walking through the British Museum lately, our attention was called to a nail, an Egyptian nail, formed like our nails; and, as ordinary eyes view these things, which might have been made last year, or perhaps picked up out of some wrecked vessel or Royal George. On looking at the Patents lately, we see a new mode of making nails; the mode obviates an evil said to occur in making them. The iron is stretched at the point and weakened; a slight twist prevents the weakening. But, after all, nails have stood three thousand years, and why should they not do so again? These minutiae in improvements are, however, to be prized. The microscope shows the eye a world entirely unknown to the ordinary eye, content to avoid all that is not very palpable.

DIFFUSION OF SILVER, LEAD, ETC.

It has often been a matter of surprise to many where the used-up materials of daily life actually go. We have all of us, at some time, wondered what became of the silver worn from the coinage in use, and the gold also, and the copper, not from coinage merely, but from articles of all kinds used. What becomes of pins, is a long-standing problem—a puzzle which philosophers have not yet answered to satisfaction. The worn-out man goes to the dust, and the clothes go down, through the rag-shops, to manure the fields, if they are not made of a material fitted for making paper; in which case they begin a new life, and their destiny may be to live for ages, or to be burnt as useless, according to the matter which is written upon them. But what becomes of the new clothes in their conversion into old ones? Where does the fine nap go, and the softness and the respectability? It goes to make up a part of the dust which must daily be swept out of the house, and thrown away among the refuse, also makes its way, in time, to the fields, or it is washed into the sewer, and makes its way into the sea. Into the fields, then, or into the sea, all the refuse goes—the gloss of new coats and hats, the fine edges of sovereigns and shillings, and lost jewellery and broken trinkets whose fragments are not worth preserving. So that, after all, a part of every element must exist everywhere; every field must have some mixture of all metals in it, and the sea be a solution of all things used by man which it is capable of dissolving. MM. Malaguti, Durocher, and Sarzland have found lead, copper, and silver in sea-water and sea-weed. They suspected silver, not from the reasons given above, but from causes acting more extensively; from the extensive diffusion of that metal in the mineral kingdom, and its solubility in common salt. The quantity found is equal to one in a hundred millions; so that a cubic mile contains 2½ lbs. of silver. These gentlemen believe that the silver was not brought into the sea by rivers, and was not the result of wear and tear in substances used by man; because, if all the ocean contains as much as the part from which the specimen of water examined was taken, two millions tons would be now in solution in the waters of the globe. Lest this should not be enough, they examined the crystallized salt in mines, and that also was found to contain silver. This would prove that solutions in early times, before the creation of man, also contained silver. Lead and copper were also found; how much in a cubic mile they have not calculated; but, when we have received one wonder, we can take up the few succeeding with great ease. And yet it is not a wonder, but the proof of what has been before believed; and to it we may add that various metals have been found also in land-plants—gold and copper have been especially mentioned—showing that these metals exist, not in our seas merely, but in our lands. If found in plants, it then becomes no wonder that they should also be found, as some of them are said to have been, in animals.

Portfolio.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—
GORTHE.

TO THE WORM.

First born of all creation! yet unsung!
I call thee not to listen to my lay,
For well I know thou turnest a deaf ear
Indifferent to the sweetest of complaints,
Sweetest and most importunate. The voice
Which would awaken, and which almost can,
The sleeping dead, thou rearest up against
And no more heedest than the wreck below.
Yet art thou gentle; and for due reward,
Because thou art so humble in thy ways,
Thou hast survived the giants of waste worlds,
Giants, whom chaos left unborn behind,
And earth with fierce abhorrence at first sight
Shook from her bosom, some on burning sands,
Others on icy mountains, far apart;
Mammoth, and mammoth's archetype, and coil
Of serpent cable-long, and ponderous mail
Of lizard, to whom crocodile was dwarf.
Wrong, too, hath oft been done thee: I have watched
The nightingale, that most inquisitive
Of plumed powers, send forth a sidelong glance
From the low hazel, on the smooth footpath,
Attracted by a glimmering tortuous thread
Of silver left there when the dew had dried,
And dart on one of thine, that one of hers
Might play with it. Alas! the young will play,
Reckless of leaving pain and death behind.
I, too (but early from such sin forbore),
Have fastened on my hook, aside the stream
Of shady Arrows, on the broad mill-pond,
Thy writhing race. Thou wilt more patiently
Await my hour, more quietly pursue
Thy destined prey legitimate.

First born,

I call'd thee at the opening of my song;
Last of creation I will call thee now.
What fiery meteors have we seen transcend
Our firmament! and mighty was their power,
To leave a solitude and stench behind.
The vulture may have revell'd upon men;
Upon the vulture's self thou revelest:
Princes may hold high festival; for thee
Chiefly they hold it. Every dish removed,
Thou comest in the silence of the night,
Takest thy place, insinuat thy whole train
Into the breast, lapest that wrinkled heart
Stone-cold within, and with fresh appetite
Again art ready for a like carouse.

Behold before thee the first minstrel known,
To know from them and laud unbidden guest!
One who hath never bent his brow to king,
Perforce must bend it, mightier lord, to thee.

April 22.

WALTER SAVAGE LANDOR.

THE APPRENTICESHIP OF LIFE.

BY G. H. LEWES.

SECOND EPISODE.—THE INITIATION OF LOVE.

CHAP. II.—(Continued.)

Il y a fagots et fagots, says Molière; which for the nonce I may translate "there are kisses and kisses;" so thought Hortense when Armand threw so much *cousinly* warmth into his salute that her colour rose slightly; and her emotion was increased by observing the bright admiration of his eyes.

She began to remember he was nineteen! From that moment she ceased to treat him as a boy.

A turn round the garden was followed by a chatty delightful breakfast. All lassitude had vanished at the sight of his cousin, and he was now in sparkling spirits, rattling on to her amazement, playing with paradoxes, and throwing about some of the subtle mystic aphorisms he had picked up from Frangipolo. Breakfast over, Hortense proposed to show him the grounds. "He cared not what it was," he said, "so that he was with her." A charming morning they spent! She took him over the estate, visiting several of her farmers and tenants; and here he saw fresh reason to be enamoured of his beautiful cousin, in the noble simplicity of her demeanour and in the evident affection and respect with which she was regarded by all around her.

Though of ancient family, and retaining in her manners the indubitable traces of high breeding, it was impossible to be more gracefully familiar, more unassumingly kind, than Hortense to her tenants: equally free from reserved haughtiness and from patronising condescension. She was among them as one of them, only more lovely and more refined. Democratic in her ideas, she did not commit the great mistake of aristocratic democrats—she did not make her inferiors feel that her sympathy with the cause of the people was a theoretical sympathy—the assent to an intellectual proposition rather than a genuine honest feeling. Her brain and heart were democratic. Accustomed to live among her peasantry, she recognised and respected their unsophisticated excellences and their homely virtues. She

idealised perhaps and attributed to simplicity much that was mere ignorance, and to ignorance much that was brute selfishness; for the artificial refinements of civilisation throw into strong relief the equally artificial but less refined manners of the peasantry, and we are apt to give people credit for virtues if their vices are unlike our vices. Right or wrong, Hortense admired the people and loved them. Her conduct sprang from that feeling, and no wonder she was adored in return.

It was a day of perfect happiness! The weather was superb; the country bore everywhere the rich ripe glowing aspect of summer; Hortense was gay, unaffected, enchanting. When they returned home to a late dinner, fatigued, yet not more so than permitted them to appreciate repose, Armand was in love. In love! Does the suddenness astonish you? He has known her but few hours, it is true, if you measure time by the clock; but who measures time thus, unless it be the listless and unoccupied? There are hours in all our lives to be counted as years. One evening will often bring two souls into closer communion and more thorough sympathy than ages can effect for others. Armand had been beside his cousin for one whole day. In that long interview a thousand topics had been discussed, and the most characteristic traits of their nature had been unveiled. In such interviews reserves are thrown aside, souls are frank, and excitement so stirs the hidden depths of our nature that words have intense meaning, and glances give to the nothings of conversation an immense significance.

Armand was as yet quite unconscious of this passion. He felt intensely happy, and that sufficed him. The sound of his cousin's voice, the touch of her hand, the lustre of her eyes, the magic of her smile, filled him with new and exquisite sensations; but he did not pause to question them, to analyse their import; it was enough that he felt them.

Twilight brought with it dreamy reveries. Borne away upon the wandering stream of thought, his soul seemed to lose itself in the infinite, as a river loses itself in the sea.

Hortense was at the piano playing snatches of Beethoven, and occasionally pausing to yield herself to the reveries which the music called up.

Evening, summer evening, with its coolness and its fragrance, gradually deepened. Hortense ceased playing. Armand took the hand which she abandoned to him, and held it in his own in silence, till his temples throbbled, and then he drooped his head upon her shoulder. This recalled her to a sense of their position, and rising gently, she said:

"It is time to order the candles."

He was awakened brusquely from his dream. The candles were brought: he hated them! He tried to sustain conversation, but all his efforts were useless, and pleading fatigue as an excuse, retired discontented to bed.

CHAP. III.—THE AVOWAL.

Hortense de Chazalon *née* Fayol was a strange creature. Married at eighteen to a noble, narrowminded, upright, perfectly stupid *gentilhomme campagnard* whom she made legally happy and who made her legally wretched, she conceived such a disgust for marriage that, on his death, she vowed never again to link herself in its indissoluble bonds. Left a widow at three-and-twenty, rich, beautiful, and accomplished, she had, of course, a fatiguing suite of lovers, but had resisted them all. She *would* not love, she would not marry.

The doctrines of St. Simon came to her knowledge, and, prepared by her own miserable experience, she readily adopted that which proclaims the bond of love to be the only bond of marriage, and that it is an unsacred thing to force two human beings to live together as man and wife, after all affection has died out.

But, in adopting this dogma, she was not prepared to carry it out. Like many others, she maintained with great eloquence that marriage was the union of souls, and that affection was its motive and its tie; yet, inasmuch as all our social arrangements are against such a doctrine being enforced, she would not brave the world. Resolved not to marry, she determined not to love. Having hitherto resisted the imperious instincts of her nature, and controlled her sympathies when she found them tending exclusively towards one object, she felt herself in no danger with Armand, whom she continually said was a mere boy. That he was in love with her she perfectly discerned; but she believed his boyish passion would soon wear itself out if not unchecked.

Weeks passed, and his love had grown impassioned, without any overt act on her side to check it. Her manner, indeed, became more reserved; but then her eyes were unreserved, and suffered his eyes to gaze into their lustrous depths, and to speak that language of the soul which words are not airy and delicate enough to express. She cheated herself with the belief that her affection for him was only maternal tenderness—(he was such a boy!)—and, under this stalking-horse, the insidious passion stole up into her heart.

Curiously enough, this man whom she affected to consider as a boy, had inspired her with that feeling of reverence which is inseparable from exalted love. His intellect commanded her; and the purity and rigidity of his moral sentiments filled her with respect. The power and capacity of his brain, developed as it had been by unusual studies, had less effect upon her than the chivalrous and ideal purity of all his sentiments. They were somewhat absolute and rigid, indeed; as the principles of young and uncorrupted men usually are, before experience has aided charity in teaching tolerance and in modifying the severity of abstract conclusions. This is a merit in youth. It is of essential importance that we begin life with stern principles and an exalted ideal. Contact with the world will be sure to abrade asperities and soften severities, and thus leave us midway in life with a residuary force

strong enough to bear us through with honor. The world always modifies and diminishes our moral purity. If we begin with laxity, where shall we end?

The superiority of Armand was unconsciously felt by Hortense, and showed itself in all their discussions. She used to argue with him the question of marriage from her St. Simonian view, but he crushed her eloquence about the "legalized hypocrisy" of that union, and the "necessity for only a moral bond between man and woman."

"You do not," he said, "look at marriage in its true light. It is the social aspect of an individual sentiment, and it is sacred as a duty owed to humanity."

"I do not understand what you mean by any duty owed to humanity. Humanity is only a collection of individuals."

"True; but there are laws for masses as well as for individuals—there are social considerations equally powerful as personal considerations—otherwise society could not exist; for society is but the collective life of Humanity, and it differs as much from the individual life as the state does from the family."

"And how does marriage extend from an individual to a social question? Surely it is purely a matter concerning two individuals and no one else?"

"Every divine sentiment," replied Armand, "brings with it a corresponding duty. When a man loves, he obeys the instincts of his nature as an individual being; and according to you those instincts are all that enters into the question. But I say man is not only an animal, he is also a social animal, and as such his duty is even higher than his instincts, and must control them. With love, therefore, is connected a responsibility, and that is marriage."

This metaphysical view did not convince Hortense, but it silenced her. She bowed down before his more exalted and enthusiastic opinions, as we involuntarily respect even an error which bears on it the stamp of grandeur. Those views of life which tend to exalt our nature always elicit our sympathy even when they do not force assent. So prone are we to worship, that no one who boldly takes his place upon a pedestal fails to meet with reverence!

With this sort of moral awe, this worship of the soul, was combined an inexplicable personal fascination. Armand was greatly endowed with that power of personal influence which makes people for want of an explanation adopt that of magnetism. No one came near him without being subject to it; and Hortense was irresistibly attracted towards him by that instinct which we all know so well, though none can define it.

"Armand," said Hortense, one evening, "you must determine on some career; you cannot let your youth slip away in idleness."

"I know it, Hortense; yet I know not what to do."

"There are but three classes among men who *live*, for I do not count idlers as men, and these classes are Thinkers, Artists, and Industrialists. Choose, then, Philosophy (that is Science or Politics), Art, or else what is called the practical business of life, the whole variety of applied force, from manufactures to agriculture."

"And which would Hortense have me choose?"

"Whatever you have a vocation for."

"I do not feel a vocation for anything."

"Yet Nature—or I am greatly mistaken—destined you for an Artist: and if so, your only chance of happiness is by strenuously developing your faculties in the sphere most suited to them. Oh! how I always regret not having been a man!"

It is to be observed that Hortense, instead of struggling with her indolence, always laid the blame of it on her sex; theoretically, she was all in favour of work, energy, and activity; but, practically, it confined itself to regrets and magnificent phrases.

"You are perfect as a woman," said Armand naively, "why should you desire to be a man?"

"Because, for women, as society is constituted, there is no activity away from home. We can play no part; we can do nothing. We are useless when we are not mothers."

"That surely is something—to be mothers."

"Yes, that is immense; but when we have no children what becomes of us, what can we do?"

"Cannot you cultivate Art?"

"But upon what conditions? Painting and Sculpture are beyond us; we never transcend mediocrity in them. In Music we do not even attain mediocrity, except as singers; composition is Hebrew to us!"

"And Literature?"

"Demands an experience of life which can only be attained by us at the expense of all consideration. Women see nothing, how can they say anything! Oh it is very different with you men! You are free to choose a career, and free to prepare yourselves fitly for it."

"What a grand creature she is!" thought Armand, contemplating his beautiful cousin, her magnificent arm thrown carelessly over the back of her chair as she looked out upon the sunset.

"Why don't you study some Art," she said presently.

"I am discouraged by the enormous difficulties of the technical part, and by the hopelessness of making a sceptical age like ours appreciate the true spirit of Art. This is not an age for Art because it is destitute of those great convictions which Art embodies."

"That is not true, Armand. There are as many earnest men now as formerly, and their convictions are as serious. Perhaps at no period was it ever truer than at present that no man who has anything to utter utters it in vain."

"That may be; yet do you not see that if convictions *sway* as many

earnest men as formerly, they do not *unite* them. Men are separated from each other, divided, instead of being bound together by one belief shared in common. It is an age of individualism and anarchy. Instead of a philosophy we have *systems*; instead of a religion we have *sects*; instead of a nation we have *coteries*. Now, an artist who is condemned to influence coteries—as our artists are—forfeits his mission. Art speaks to humanity, not to coteries."

"You despair of society..."

"I do—it has no Faith, it has no Art, it has no united action. It has ceased to respect truth, and hopes by respect for formulas to get on as well. Its Religion is a *compromise* and a *routine*, instead of being a living *belief*; its Art is a *dexterity*, instead of being a *sentiment*; its Polity is a *patchwork* of traditions and 'measures suitable to the occasion,' and it staggers blindly on with a careless confidence in the times 'mending.'"

This was said with an enthusiasm which lit up his countenance, and made it beautiful to look upon. A silence of some minutes succeeded, and the two looked out upon the broad sunset, as if its evanescent tints were the hieroglyphs of the mysterious Future.

All Nature was silent as if in adoration.

The distant sky was like a sea of fire, and its reddening splendour formed a kind of halo round the head of Hortense, as she sat between him and the window. Surpassingly beautiful was Hortense at that moment. A robe of maroon velvet, fastened round her waist by a golden cord, fell in loose and ample folds about her form; it was opened in front, sufficient to betray the undulations of an exquisite bust nestled in endless folds of lace. In her dark hair, as usual, an abundance of flowers were arranged with a carelessness which was grace; and her dark eyes were languid with tenderness.

As Armand gazed upon her, an overpowering sense of the mysterious influence of beauty stole upon him with a feeling akin to pain. There are moments when the heart seems to dilate as if it would burst—when the soul, impatient of the bonds which restrain it, yearns blindly, almost fiercely, for an escape into some other sphere. In such moments silence is oppressive, yet we cannot speak.

A huge thunderous cloud—its ridges tipped with fire—now appeared on the horizon; it grew and grew, and shadowed the earth, absorbing in its blackness the fading splendour of the sky; slowly it came on, spreading wider and wider, till at length a few large drops of rain falling heavily upon the leaves, announced that the storm was breaking.

They watched it in silence. The rain grew fierce, and the lightning began to flash along the sky. On the storm came—a summer storm,—swift, terrible, and brief. Hortense rose hastily to close the windows. She was leaning forward with the fastening in her hand, when a grand wide flash enveloped her.

A strange cry burst from Armand. She looked round; a second flash followed, and in its light she beheld him kneeling at her feet with hands uplifted, and a face of such passionate adoration that, borne away by the uncontrollable emotion of the moment, she flung herself into his arms, and crushed her lips against his. In that moment they lived a life.

The sight of Hortense as she appeared in that flash, her strange beauty rendered still more beautiful by the strange unearthly environment, wrung from him that sudden cry; and she who had struggled, who had subdued all the instincts of her nature, was thrown off her guard by that cry and by that look, and in one supreme moment trampled down all scruples, and confessed her passion in a kiss.

The thunder continued careering about the heavens and bounding over the distant echoing hills; the rain washed down as in a deluge; and still the lovers, locked in each other's arms, were mute, motionless, speechless, in their delirium of bliss.

The storm passed away as rapidly as it had come. The heavens were cleared in an instant, and now were calmly rejoicing. The rain dripped from the leaves with a sweet and gentle sound. Peace had everywhere succeeded the violence of a few minutes.

Not everywhere. Peace had not yet descended on those throbbing hearts. There the storm of passion—the wild, feverish, unutterable passion—the confluence of all being to one centre, the absorption of all feeling into one, absolute and supreme—that still remained as before.

But reflection was sure to come at last; consciousness is blinded by instincts for awhile, but it tears off the veil and insists on seeing. Hortense returned to consciousness; became aware of her forgetfulness.

Extricating herself from his embrace, she sprang to her feet. He rose, somewhat astonished.

She walked to the other window, and looked out. He followed her, and, taking the hand she could not refuse, he said:

"Hortense, have I offended you?"

In a whisper, terrible from its intensity, she replied:

"Armand, I have been mad... We have both been so... This must be forgotten."

"Hortense," said Armand, tremulously, "I love you."

She shook, but made no answer.

Her silence was torture to him. He stood beside her awaiting a reply, yet dreading what the reply might be.

"Hortense," he again said, "I love you."

She dared not look at him. The struggle which was going on within would have ended at once had she trusted herself to meet his eyes.

"Combat this fancy," she said, with difficulty; "it will not last long."

"It will not," he replied; "for I shall not last long!"

There was something slightly theatrical in his tone and gesture as he said this, which suggested a doubt in her mind whether his passion really were as deep as he believed it. Herein she forgot the tendency there is in human nature to dramatize its passions; a tendency which gives even to serious afflictions an air of something not thoroughly real. Ah! we are often comedians without knowing it!

"Armand," she said, "we have both been foolish."

"Do you love me?" he impetuously asked.

"I do not!" she exclaimed, with sudden energy.

That phrase was sublime! In that phrase a loving heart concentrated the very intensity of its unselfishness, and blasphemed its love to avert a peril by a bold denial from the head of the beloved.

Was it not kind to be thus cruel—to deny the love she felt? Was it not better to stifle his young affection at once, than to throw upon his life the burden of a passion such as hers? With such a difference in their ages was not love madness?

These were the thoughts which made her deny her love. Armand, of course, knew nothing of what was passing in her mind; he only knew that she rejected him; and, dreading lest he should not have sufficient self-command, he hurried from the room.

Left to herself, the prudence of her refusal, though it became more evident, was greatly shaken by the consciousness that without Armand life to her would be a burden. It was a painful dilemma. With love on the one side prompting her to accept his hand, goading her to realize a few months of happiness; and on the other, fear and reason plainly telling her that such disproportioned matches could not end happily.

Armand had left her in anger; but was returning once more to plead his cause, when her agonized sobs smote on his ear: they told him his passion was returned!

She sprang up at his approach, and the hair which had escaped from its fastenings drooped over her shoulders in exquisite disorder; the flowers which had decked it were at her feet, or crushed upon the sofa—a touching symbol of the feelings she had trampled on.

"Hortense!" he said in a tone which thrilled her, "You *do* love me, do you not?"

"I do!" she murmured, as she drooped her head upon his bosom. "Now, will you understand the force of my reasons, reasons which make me deny an affection I have struggled against, because I know its danger? For your sake I struggled with it, for your sake I refuse the happiness offered me."

She reasoned with him eloquently, and tried, though vainly, to make him accept the verdict of universal experience which proved the instability of affection, and the certainty of his one day repenting the step. He would not listen to her reasons. The idea of his one day growing tired of her, he rejected as an outrage.

"Say that your worst forebodings should come true," he continued. "What then? Have we not some years of intense happiness before that can arrive? Are you unwilling to run that risk? As for me I would barter my whole life for one year of love. I would willingly consent to lay it down in exchange for one year crowded with life and love. Would you not do the same?"

"But the future?"

"Will you not exchange certain happiness for an uncertain cessation of it? As well refuse to live, because a few years will bring us to the tomb! What is this future, that we should tremble at our own ignoble fears? Is the future anything more than a prolongation of the present? The way to act for the future is to act bravely, that is rightly, for the present. We must not do a wrong to-day with a view of right to-morrow. To act rightly *now* is the fittest preparation for acting rightly *then*. People talk of the future and its perils as if they came upon us in a *mass*—as if the future were something distinct from the present. Yet in truth it is but a swift succession of present moments: it arrives towards us like a stream, each wave bringing its own perils, its own emergencies, and calling forth the fitting energies."

"But," said Hortense, "we must not disregard the future."

"Nor over estimate it," he replied. "Plan and scheme as we may we cannot assure ourselves of the *to be*. We are only certain of the present, and that certainty suffices. We walk through life with but a feeble lantern in our hands, the light of which enables us to see a few yards in advance: the rest is darkness! Yet if we keep our lantern trimmed, and walk resolutely, we shall reach our journey's end in safety. But if we strive to penetrate the distant darkness with this small glimmer, objects will be distorted into fantastic shapes, and we shall lose our path because we would not trust to it. The goal, though many miles distant, must be reached by single steps, not at one bound. The future alarms you? How often does an object seen in the haze of distance appal us, which is found to be harmless when we approach it! There is but one rule of life I acknowledge, and that is To tread in the path I believe to be right and let it lead me whither it may. We love and we must marry: that is the *right* for us *now*; let it issue as it may, that path will I follow."

This was but too consonant with her desires not to win her conviction, and before the evening closed she had consented to brave the perils of the future and to be his wife!

(To be continued.)

THE LORELEI.

FROM THE GERMAN OF VON SALLEY, BY WALTER E. KELLY.

[The supernatural being that gives name to this little poem is a sort of freshwater syren, differing in little else than habitat from her Greek prototype.]

A lightsome, potent fay
On the dusky rock sits high;
And sweet are the lips and the liquid lay
Of the beautiful Lorelei.

She sings, that all may hear;
But the strain not many heed.
"Pie! 'tis a cheat, boy; give it no ear!"
So runs gray caution's rede.

The crews, as they cleave the wave,
Pull fast by the haunted rock;
Their only care is how to save
Their craft from the shivering shock.

Deaf ears, cold hearts, and rude
Have they for that sweet strain;
And they reckon, forsooth, in their sullen mood
Delight foregone as gain.

They pause not, hearken not
To the voice from the charmed shore;
Dull drudgery is their ceaseless lot,
Wearily bent to the oar.

But he, in whose kindling breast
The currents of life run strong,
Right gladly surrenders himself, possessed
By the lofty power of song.

He drops the oar; not a thought
He gives to his fate, altho'
His boat, in the whirling eddies caught,
Goes fathoms deep below.

Soft now his rest, where never
Life's jarring sounds intrude,
To scare the sweet dreams that lull him ever
In that crystal solitude.

There by the Lorelei's song
His dreaming ear is thrilled,
And his raptured sense with a wild sweet throng
Of fairy joys is filled.

I, too, in those waters drowned,
Their hallowed depths love well,
In a trance of delight for ever bound
By the charmer's warbled spell.

THE TALENT FOR SILENCE.

I AM not an orator myself, and am really "unaccustomed to public speaking," so that I heartily agree with one half of Carlyle's *Stump Orator*. A talent for silence is, after all, a rare and great thing. I have it to perfection. Carlyle himself is not more silent in society than I am! Friends of old standing will die without having heard the sound of my voice! Indeed, I can say with "Bayes" in *The Rehearsal*, "My acquaintances, I hear, begin to give it out that I am dull; now I am the farthest thing in the world from it, egad; but only, forsooth, they think I am so because I can say nothing!" That is my case: a natural continence of speech has been fostered in me by a remark I once read in that respectable old gentleman Goethe:—

"Wer schweigt hat wenig zu sorgen
Der Mensch bleibt unter der Zunge verborgen."

which I will thus translate for the benefit of—

By the way, for whose benefit does one translate now-a-days? Formerly it was for "country gentlemen;" but now that red-faced, vinous-voiced, supremely stupid race has departed, and its talk is no longer of oxen; your "country gentleman" is one who has scoured Europe, and knows all languages—even his own. As to the ladies, it is quite a farce to translate for them; they are better linguists than we are. In short, the only people who do *not* know European languages seem to me the translators!

For the benefit, therefore, of translators from the German, I give this version, which they may take my word for it is better than the original:—

"He who is silent can't go wrong:
The man's lapped over by his tongue."

This excellent remark clenched my propensity; I was continent before; I have since been dumb. Like Petrarch's mistress, my silence is my eloquence: *parlo con silenzio*. Although, therefore, I agree with my silent and reserved friend, Thomas Carlyle, on the inanity of speech, and the absurdity of rewarding Talkers as we do; I must protest against his inclusion of Writers in the same sweeping anathema. This will never do. The pen is the natural orator. Man is the only animal that writes. The pen is a *puissance*. The pen moves the world. But I grieve to say the pen is not appreciated: the rate per sheet is rapidly diminishing, and all those babies that are fed with a quill are clamorous for more food. But, no! the orator carries everything before him in this shallow, frothy age; whereas the man with a talent for silence and pointed pen meets with slight reward. Is not this dismal? Is not this a symptom of our social disease? Can that be a right state of things wherein a man with remarkable talent for silence has only one shirt to his back—and that a calico? If, as Carlyle says, silence is the grand virtue of a man, why is it not rewarded in shirts?

VIVIAN.

Large—Winn and Danby, Normandy-by-Spitts common-brewers—Becker and Brown, Altham—E. E. and M. A. Whitehead, Rochdale, Lancashire, confectioners; as far as regards Esther Whitehead—A. Maclean and Co., Liverpool, tea-dealers—Story, Brothers, and Co., Dublin, millwrights; as far as regards the Lancashire, power-loom-cloth-manufacturers—Smith and Taylor, Liverpool, bakers—Sewell and Clarke, Hatton-wall, Hatton-garden, bakers—Boys and Eastwood, Aldmondsey, Yorkshire, cloth-finishers—Beswicks, and Brothers, Scarborough, Yorkshire, millwrights—W. and J. Reed, and J. Reed and Sons, linen-drappers—J. F. and J. B. Burdett, Acreham, and Great St. Helen's, merchants—J. H. Gray and T. Lawrence, Birmingham, goldsmiths—J. and G. Brown, Newman-street, Oxford-street, carvers—H. Joseph and A. Levy, Bristol, silversmiths—J. Brooks and Son, Halifax, Yorkshire, ironfounders—Bower and Reynolds, Birmingham, ironfounders—J. Reed and Sons, ironfounders—Butcher, T. R., and G. C. G. Barrington, Barling, Essex, salers—C. Hollebome and C. W. Chandler, St. Mary Magdalen, near Hastings, tailors—J. Rigby and T. A. Yarrow, Adam-street, Adelphi, engineers—N. Rigby and Son, St. Helen's, Lancashire, millwrights—Coates, Ingle, and Co., Wood-street, Chesapeake, millwrights—W. and J. Reed, and J. Reed and Sons, millwrights—Mount-street, Lambeth, linen-drappers—W. and W. Thyer, Hulme, Lancashire, plumbers—E. Bowerbank and Sons, Sun-street, Bishopsgate, distillers—Nicholas and Morison, Liverpool, ship-

chambers—A. E. Fuller and Co., Clement's-lane, merchants; Ward, Son, and Leman, Newcastle-upon-Tyne, Staffordshire, attorneys; as far as regards W. Leman—Gray, Hall, and Co., Newcastle-upon-Tyne, timber-merchants—Gilbert and Barnett, Trinity-street, Newcastle, cab-proprietors—Saxby and Sons, Townbridge, Whitby, drapers.

DECLARATIONS OF DIVIDENDS.—B. Bridges, Oxford-street, cabinet-maker; first div. of 3s. 6d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—D. Mallett, College-street, Belvedere-road, Lambeth, lighterman; first div. of 1s. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—W. A. Warwick, Chesterton, Cambridge-street, printer; second div. of 1s. on Saturday next, and three subsequent Wednesdays; Graham, Coleman-street—J. Addington, London-road, Southwark, oilman; first div. of 3s. 9d. on Wednesday next, and three subsequent Wednesdays; Graham, Coleman-street—E. Cocker, Manchester, cotton manufacturer; first div. of 1s. 7d. every Tuesday; Hobson, Manchester—A. P. Halliday and E. Paton, Manchester, manufacturing chemists; second div. of 5s. on Tuesday, May 7, and every subsequent Tuesday; Hobson, Manchester—J. Ellison, Selby, draper; first div. of 5s. any day on or after May 6; Young, Leeds—J. Bowler, Crescent, Southwark-bridge-road, hat manufacturer; first div. of 4s. 6d. on Saturday next, and three subsequent Saturdays; Groom, Abchurch-lane—R. W. Fleet street, patent portable water-closet manufacturer; third and final div. of 1d. on Saturday next, and three subsequent Saturdays; Groom, Abchurch-lane—J. Gales, 97d. on Saturday, May 4, and final div. of 4s. 9d. (in addition to 7s. previously declared) on Saturday, May 4, or any subsequent Saturday; Baker, Newcastle-upon-Tyne—R. Spencer, Newcastle-upon-Tyne, scrivener; second div. of 3d. (in addition to 8d. previously declared) on Saturday, May 4, or any subsequent Saturday; Baker, Newcastle-upon-Tyne—J. Phillipson, North Shields, printer; first div. of 3s. 4d. on Saturday, May 4, and every subsequent Saturday; Wakley, Newcastle-upon-Tyne—G. Brown, Carlisle, draper; third div. of 2d. (in addition to 5s. 9d. previously declared) on Saturday, May 4, or any subsequent Saturday; Wakley, Newcastle-upon-Tyne—P. Biddle, Judd-street, New-road, St. Pancras, tallow chandler; first div. of 1d. on Monday, May 6, or two subsequent Mondays; Cannan, Birch-lane—W. Ward, Warfield-court, City, merchant; third div. of 1d. on Monday, May 6, or two subsequent Mondays; Cannan, Birch-lane—G. and J. Barton, Manchester, copper roller manufacturers; third div. of 1s. 4d. on Tuesday, May 14 and 28, or any subsequent Tuesday; Fraser, Manchester—G. Ainger, Green-street, Grosvenor-square, hotel keeper; first div. of 1s. 11d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—W. W. Hughes, Boorah, Derbyshire, surveyor; first div. of 9d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—D. King, Eltham, Kent, surgeon; third div. of 3d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—W. Bridgland, Sydenham, Kent, carpenter; first div. of 1s. 4d. on Saturday, May 4, and three subsequent Saturdays; Edwards, Sambrook-court, Basinghall-street—F. E. Fisher, Stockport, Cheshire, cotton wale manufacturer; first and final div. of 5d. on Tuesday, May 14 and 28; Fraser, Manchester.

BANKRUPTS.—C. PENFOLD, Arundel, Sussex, ironmonger, to surrender May 21, June 18; solicitors, Mr. Lewis, Raymond-buildings, Gray's-inn; Messrs. Holmes and Son, Arundel, Sussex; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—F. TAPLEY, Sidmouth, Devonshire, linen-draper, May 14, June 11; solicitors, Messrs. Lawrence, Crowley, and Bowditch, Old Fish-street; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—R. HEATH, late of Three Colt-street, Limehouse, brassfounder, May 11, June 13; solicitors, Messrs. Freeman and Bothamley, Coleman-street; official assignee, Mr. Johnson, Basinghall-street—G. G. MASON, Cunderhill, Lancashire, cotton-spinner, May 15, June 5; solicitors, Messrs. Law, Worthington, and Shipman, Manchester; official assignee, Mr. Fraser, Manchester—G. A. MASON, late of Froehel-street, New Brunswick (now of Courtney), merchant, May 16, June 20; solicitor, Mr. Holden, Liverpool; official assignee, Mr. Turner, Liverpool—J. WILSON, West Bromwich, Staffordshire, iron manufacturer, May 22, June 12; solicitor, Mr. Hodgson, Birmingham; official assignee, Mr. Whitmore, Birmingham—G. PAGE, Wolverhampton, coal-dealer, May 17, June 12; solicitor, Mr. Bolton, Wolverhampton; official assignee, Mr. Valpy, Birmingham—J. CHITLY, Bath, apothecary, May 14, June 1; solicitor, Mr. Heilings, Bath; official assignee, Mr. Agraman, Bristol—R. KITTLE, Cheltenham, Gloucestershire, builder, May 15, June 12; solicitor, Mr. Packwood, Cheltenham; official assignee, Mr. Miller, Bristol—G. WILSON, Wakefield, draper, May 23, June 21; solicitors, Messrs. Shackles and Son, Hull; official assignee, Mr. Carrick, Hull—N. G. BOND, Huddersfield, bookseller, May 21, June 10; solicitors, Mr. Gough, Huddersfield, and J. Courtney, Leeds; official assignee, Mr. Hope, Leeds—E. W. RAY, Kingston-upon-Hull, draper, May 15, June 5; solicitors, Mr. Grundy, Manchester, and Messrs. Richardson, Leeds; official assignee, Mr. Young, Leeds—J. HOLLINGWORTH, Kingston-upon-Hull, ship-owner, May 15, June 5; solicitors, Mr. Burrell, White Hart-court, Lombard-street, and Messrs. Wells and Smith, Hull; official assignee, Mr. Carrick, Hull—J. PENNOCK, York, farmer, May 23, June 21; solicitors, Mr. Dale, York, and Mr. Bulmer, Leeds; official assignee, Mr. Young, Leeds.

DIVIDENDS.—May 24, G. Sharp and R. L. Fluder, Romsey, Southampton, timber merchants—May 27, J. H. Miled, Bromley, Kent, builder—May 27, J. Reay, junr., and H. Reay, Mark-lane, wine-merchants—May 27, J. Oliver, Queen's-road, Baywater, plumber—May 27, W. Orchard, West Smithfield, and Hornsey, rick-manufacturer—May 24, W. Livermore, Oxford-street, ironmonger—May 25, J. S. Gowing, Swaffham, Norfolk, bookseller—May 23, L. Roelants, Argyl-street, Regent-street, milliner—May 27, J. Pullin, Pyrlton, Gloucestershire, farmer—May 28, H. Grant, Cardiff, clock-maker—May 30, J. Morris, Brecon, druggist—May 30, T. Lano, Portland, Dorsetshire, baker—May 30, G. D. Evans, Asmister, Devonshire, butter-maker—May 31, T. H. Spruce, Newcastle-upon-Tyne, tailor—May 30, J. Hyemars, Gateshead, newspaper proprietor—May 30, G. Jameson, Newcastle-upon-Tyne, mercer—May 24, J. Thompson, Leeds, tea-dealer—May 25, C. Sanderson, Sheffield, iron-merchant—May 25, H. Parker, Sheffield, banker—May 27, J. and W. Mulholland, Liverpool, merchants—May 27, R. Blundell, Boston, Cheshire, banker—May 27, R. Blundell, Liverpool, distiller—May 27, J. Greenfield, and M. Strang, Liverpool, merchants—May 28, S. Jones, Manchester, timber-merchant—May 28, C. Edmondstone, Over Darwen, Lancashire, paper-manufacturer—May 29, R. Ellerbeck, Pilkington, Lancashire, cotton-spinner—May 29, T. Cox and T. Whites, Hanley, Staffordshire, drapers.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting—May 24, W. Lee, Kotherthorpe, large-builder—May 24, J. H. Turner, West Ham, bricklayer, and Old-street-road, St. Pancras, builder—May 28, J. H. Musgrave, Ferdinand-street, Hampstead-road, embroiderer—May 25, J. Stead, Melcombe Regis, Dorsetshire, grocer—May 28, J. Payne, Milton-street, Dorset-square, livery-stable-keeper—May 28, M. Mundy, Longcot, near Faringdon, Berkshire, tailor—May 27, J. Dowling, Harrgate, Yorkshire, wine-merchant—May 30, J. C. Alton, North Walsham, Norfolk, brewer—May 30, T. Lediard, Vaynor, Breconshire, licensed victualler—May 30, T. Lediard, Clonsmeater, money-servicer—May 28, J. Bedford, Bath, musician—May 24, J. and R. Smith, Kirkburton, Yorkshire, fancy-goods-manufacturers—May 29, J. Stevens, junr., Ambleside,

Staffordshire, glass-manufacturer—May 29, F. Peake, Honiton, Devonshire, linen-draper—May 27, M. Jones, Delamere, Cheshire, livery-stable-keeper.

SCOTCH REQUESTIONS.—G. Arthur, Ferryport-on-Craig, baker, May 7 and 30—W. L. Pulman, Woodhall-mill, near Currie, Edinburghshire, paper-manufacturer, May 9 and 29—T. Bain and Co., Glasgow, wrights, May 6 and 27—W. Haining, Edinburgh, dealer in railway shares, May 9 and 30—L. Bain or Ellison, Tain, hotel-keeper, May 9 and 29—J. Smith, Forfar, farmer, May 10 and 30—F. Stewart, Edinburgh, coach-chirmer, May 10 and 30—T. Dickson, late of Forfar, horse-dealer, May 6 and 27.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

On the 28th ult., at Oxford-terrace, Hyde-park, the wife of Henry Hamilton Esq., of a son.

On the 27th ult., in Camberwell-grove, the wife of the Reverend William Whitehead, M.A., curate of the parish church, of a daughter.

On the 2nd inst., the Lady Norreys, of a son.

On the 28th ult., the lady of Robert Hunter Semple, Esq. M.D., of Torrington-square, of a son.

On the 26th ult., at the Vicarage, Tonbridge, Kent, the lady of the Reverend Thomas Ratcliffe, of a son.

On the 27th ult., at Sevenoaks, the lady of Lieutenant-Colonel W. M. N. Sturt, of the Beugal establishment, of a daughter.

MARRIAGES.

On the 25th ult., at St. George's, Southwark, by the Reverend Bagnall Baker, Nathaniel Caston, of Bridge-house-place, London, to Margaret, a cousin daughter of John Nelson, Esq., of Abbey-house, Kinnisburgh, Ireland.

On the 30th ult., at Shrivetham, by the Honourable and Reverend Robert Lidell, the Earl of Strathmore, to Charlotte Maria Barrington, eldest daughter of Lord and Lady Barrington.

On the 25th ult., by banns, at Uttoxeter, by the Reverend John Sneyd, M.A., and the Reverend B. F. Leighton, B.A., the Reverend William Fraser, B.C.L., curate of Uttoxeter, eldest son of W. Fraser, Esq., of Clifton, to Mary Jane, daughter of the late Clement J. Sneyd Kynnersley, Esq., of Highfields, and granddaughter of the late Thomas Sneyd Kynnersley, Esq., of Loxley-park, Staffordshire.

DEATHS.

On the 17th ult., at Stockholm, in the 55th year of his age, Sir Thomas Cartwright, G.C.H., her Majesty's Envoy Extraordinary and Minister Plenipotentiary at the Court of Sweden.

On the 26th ult., at Weaverham Vicarage, Cheshire, in the 6th year of her age, Mary Wilhelmina, the eldest daughter of the Reverend Charles Spencer Stanhope.

On the 29th ult., at Beel-house, near Amersham, in the 78th year of his age, Samuel Higham, Esq., Secretary and Controller-General of the National Debt-office.

On the 26th ult., at the Vicarage, Silkestone, the Reverend George Millett, aged 36, vicar of Silkestone, and Chaplain to the Lord Bishop of Ripon.

On the 27th ult., at Devonshire-place-house, aged 39, Jaqueline Elizabeth, wife of Alexander Trotter, Esq., and daughter of the late William Otter, D.D., Bishop of Chichester.

On the 26th ult., at his seat, Woodstock, in the county of Wicklow, Lord Robert Ponsonby Tottenham, Lord Bishop of Clogher, aged 76.

On the 27th ult., at his residence in Lower Glentworth-street, Limerick, William Roche, Esq., late M.P. for the city of Limerick.

On the 16th ult., at Gibraltar, Captain Thomas Philipps Onslow, of her Majesty's 67th Regiment, youngest son of the late Archdeacon Onslow.

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